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1920

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BOOK OF
MEDITATIONS

BY

WILLIAM MORE DECKER, M. D.

EMBRACING

THE GREATER
AND THE LESSER JOURNEY
TO THE OTHER WORLD

ILLUSTRATED BY

AND

POEMS

*The great thing in life is life.
The great thing in death is immortality,
or nothing.*

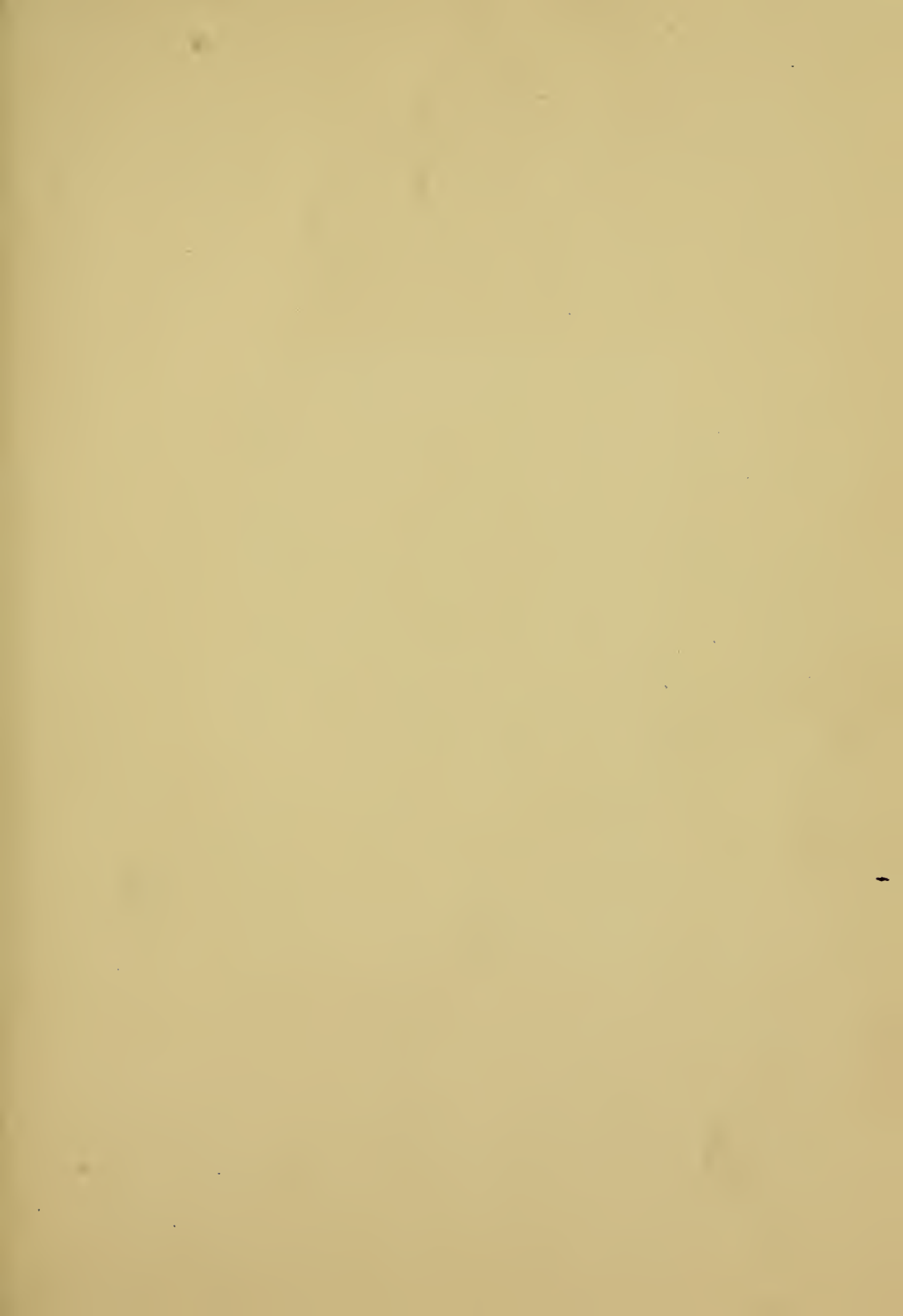


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Mr. More Decker, M. A.

BOOK OF
MEDITATIONS

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WILLIAM MORE DECKER, M. D.

EMBRACING

THE GREATER
AND THE LESSER JOURNEY
THE OTHER WORLD

MINOR TOPICS

INTERSPERSED
WITH ORIGINAL THOUGHTS
TERSELY EXPRESSED

AND

POEMS

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By
William More Decker, M. D.

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THIS BOOK IS DEDICATED, NOT TO THE
CLASSES, NOR THE MASSES, NOT TO ANY
NEAR AND DEAR ANCESTOR, OR FRIEND, OR
TO ANY FAMOUS PERSONAGE; BUT TO ALL
THOSE WHO READ IT AND ARE
BENEFITED THEREBY.

Introduction.

In the spring of 1919, while at Clifton Springs Sanatorium recovering from debility following the flu, I began to jot down some terse thoughts, that came to me unbidden and unsought; and which impressed me as condensed truth, too good to let go. I made no study of this kind of composition, that now and then, flitted through my mind like birds in the forest, that did not stop to sing, but only as a brief revelation; and I made note of what came, for I knew it would never come in quite that form again; and, if I did not get it while on the wing, I would not get it at all.

I returned home early in June, much improved in health, but not yet strong enough to engage in business; and I spent the summer at Rushing Waters, my country home (one of the sweetest spots on earth in the green months) near East Aurora, N. Y.; and continued to jot down my spontaneous and unusual thoughts, which were akin to maxims, or proverbs. I did not plan to write a book. I was not strong enough to undertake it, to keep up a sustained mental effort, and publicity did not occur to me then. In the fall I returned to my home at Buffalo, the Queen

City of New York State, and began to frequent my office and engage **moderately** in business, after being side-tracked for three quarters of a year.

We learn something from sickness. If sickness is not profitable to a man, who regains his health, there is something wrong with the man.

Shortly after I began to participate in business again, a friend of mine from New York City called to see me. He is a rare character, unlike the average man, and always interesting. He stands just over the fence, that encloses the typical type of men, where the fields are green and the pastures fresh. He dares to be himself, but he is nice about it. He came on business, and he puts soul into business,—is not narrow, stingy nor sordid; and he is broader than the commercial tract and the systematic forces, that operate its wheels and direct its human power. Well, social life is sandwiched with business between the lulls, when this man comes to see me; and I absorb much from him, but what I give in return, that is worth while, I am in doubt about.

I learned from my visitor how Theodore F. Merseles, now Vice-President and

General Manager of a large commercial company, built up that business by applying the Boy Scout resolution to commercial promotion. Mr. Merseles resolved, that he would evolve, discover, create, or gather each day some new, or useful idea, that would improve, benefit and promote the business; and that he would undertake to do one good deed for the business each day; and, if he failed one day, he would make up by doing two good deeds the next day. A splendid resolution! But only a genius could do that; only a man with unusual vision, resolution and purpose would be equal to the task. I am not acquainted with Mr. Merseles; but I take off my hat to him, and know he is a great man, for he has accomplished much; but, if he should ever make a confession, I believe he would say, that he was not always productive of the good idea each day, or, going blank one day, always delivered two good ideas the next day, and kept it up each business week, for the entire year, except when sick, absent from home, or on a vacation. It matters not, it was a great idea, bravely and nobly followed and wonderfully productive. Successful men, men who do

things, are different; and, when compared with the conventional men, eccentric. Variation, of the right sort in men, spells progress.

What Mr. Merseles did was a fruitful suggestion for me. I decided to adopt the plan, only apply it to my form of literature; and so the Boy Scouts not only lay the foundation for better manhood in themselves, but furnish that which makes men great, who are not scouts, but who adopt their ethical principles and apply them in every day life in various lines of pursuits such as business, science, literature, etc.

But I could not keep the speed that Mr. Merseles set. His speed is the high water mark of energy; and few men can endure the effort and the steady drive; and, if they could endure, how about their resourcefulness? If that fails, if they lack diversity and creative genius, the physical endurance is nothing, for we are not now considering a pugilistic contest, or a cross country run. Furthermore, when you forage for original, brief expressions of a high order, embodying more or less truth, they come not. You may find your brain a

desert, with only now and then a fertile spot in it; and so it was that I did not produce this sort of literature rapidly. Sometimes the gems of thought would come in detached and unlike clusters, in the dark, still and pulseless night, after slumber had given the soul its freedom and the mind and body rest. Then, you can think, if you ever can; and, when the spell is on, the body is lost sight of and the mind almost seems like a disembodied, spiritual thing by itself.

About the time I began to undertake to evolve, each day, one or more bits of good thought and record the same, I decided to get enough of this promiscuous composition together to compile a book; but, as I proceeded, I changed my form of composition considerably, expanding some thoughts more fully than others; and, now and then, a topic grew to be an essay, still clinging, however, to the terse bits of thought, widely differing in character and not coupled with anything else; and these are interspersed in the compilation, to relieve the plan and break up the set pattern and conventional design of most books. I, also, allowed more trivial composition to appear, here and there, for

diversity; and “to break the gait of the regular tread”; and produce a smile or frown, as the reader plays his part.

The poetry in this book, not in quotation, is my own. The poems with a title were written before the conception of this book except three — **Love is Supreme; Mother of Mine; and Men Are Measured by Their Vision.**

I did not start out to write a book. It came by evolution, as above described; and I have named it — **Book of Meditations** with subheadings.

I trust those who read this work will find in it some cheer and comfort, some truth and vision, that will abide with and benefit them.

BY THE AUTHOR.

- 1 Nature takes back all she gives.

- 2 We are all alike, yet all different.

- 3 More than half of life is gone before
we know how to use it, and some persons
never know.

- 4 Put your soul into your business—if
you have a soul.

- 5 Man is the only life that worries, or is
concerned about the hereafter.

- 6 We get what we give.

- 7 Don't worry—you cannot change the plans.
They're God's. You might, if they were man's.

- 8 Oblivion is an awful thing—much
dreaded; and yet we go there every night,
when we sleep soundly.

- 9 The mind is for our good, and yet it
may do us much ill.

- 10 "He, that ruleth his spirit"—his mind,
"is greater than he, that taketh a city."

- 11 It's a great thing to be a great physi-
cian. The greatest physicians are the

great rural physicians. The great city physicians are specialists.

12 Look at each day as an opportunity, that only comes once.

13 Death is like going to sleep and never waking up, if there is no hereafter.

14 Religion does not do so much for you, you have got to do most of it yourself.

15 Doubting, you empty your heart—get nowhere. Trusting, you're strong, go forward—no despair.

16 Is there anything that lives, that doesn't live on what is living, or has lived? (The Vegetable Kingdom regarded as life.)

17 Man is an instinct animal; but may acquire some intelligence.

18 Sympathy is good medicine. We should use more of it.

19 Every normal, human life is stamped, at creation, with a fixed type of individuality, which governs that life, more or less completely.

20 Reproduction saves the world.

21 Death is life's penalty, or conversely—the penalty of life is death.

22 All there is to Nature is life and death.

23 All there is to revelation is Nature.
Man is a part of Nature; and the chief
part of revelation.

24 If there was no man, there would be no
God, for man is the only animal that has
sufficient intelligence to consider God,
hence, God is dependent on man.

25 Religion is a poetic vision.

26 I have tried to study Nature, and “look
through Nature up to Nature’s God;” and
that is the only God I know, as I am a part
of Nature.

27 Variation makes evolution possible.

28 It’s action, not thoughts—it’s what you
do, more than what you think, that makes
you great, or small, wise or foolish.

29 The past is fixed like a statue in marble
—it changes not; but the future is plastic
and can be shaped more or less—make it
more.

The past cannot be recalled. It’s gone
for ever; but the future looms big with
possibilities, especially for the young.

30 When on the high tide of prosperity,
friends are with you. When the tide turns,
friends turn.

31 The main question is not how much
pay; but how well I can do my work. Pay
follows service.

32 We only have one chance at life. Life
is nearly gone before some of us realize
that fact.

33 What was I created for? If different
from other men, thank God, if the differ-
ence is in the right direction.

34 What does education do for a man?
Much, too much to mention now, but this
we may say—education makes man more
efficient and takes him out of the class of
common labor.

35 God can not be defined, nor fully
known; but the All Knowing, All Wise
God must be an intelligent revelation,
must be that intelligence, which is being
progressively revealed in Nature and in
man. Progressive evolution in Nature re-
veals God, and progressive evolution of
mind reveals Him more.

36 Of all created life, man is the most like God, because he is the most intelligent. Is mind independent of matter? God seems to be independent of matter, and capable of existence apart from matter; yet, it is only through matter, the tangible, that He is known to man, that He reveals himself; and, unless he is revealed, He is as nothing—unless he acts through mankind, he is as nothing.

37 Fortune favors the brave and those who do things.

38 Man either takes his religion ready-made, recites the creed like a parrot, or is the author of his own religion.

39 The mouth-piece of God is man. Man is God's interpreter. Why, therefore, exalt God and belittle man?

40 From birth we begin the journey to "that undiscovered country" from which we never return, yet that fact does not impress us deeply, until we face death and the grave.

41 Successful business demands health, clear head and capital.

42 In business there must be a blossom
before there can be fruit.

Life. 43 Life appears in many and various styles
and forms.

Life is spectacular, dramatic, many-
sided, reproductive.

The law of life is reproduction. That
is the nature and trend of life. Now and
then, life is baffled and prevented, or is in-
capable of reproduction; but there is no
type of life, that continues, which is not
reproductive. Generations come and go,
hence all there is to nature, broadly speak-
ing, is life and death—the organic and the
inorganic, if we leave out the soul.

44 It matters not how far your crawl, it's
how and where you come out.

45 If you want to give a fashionable
woman a nervous shock, show her an un-
paid dressmaker's bill.

46 Decision is the test of judgment.
Indecision is fatal to business.

47 Creative actors and original doers are
the people that make history.

Money. 48 How far can you go without money?
We need money at every turn, at every
step, in business and out of business —
everywhere. Before you act, count the
cost, and again count the cost. Economy
is the highest type of science nowadays.

49 If you wish to make headway in busi-
ness and become popular in the commu-
nity, don't threaten, don't antagonize, they
beget opposition, war, enemies and illwill;
but don't submerge your faith and opin-
ions — your individuality. Be a brave,
strong man, when occasion requires.

50 The Jew is a Jew all the way through.
He is true to type because he is a thor-
oughbred.

Mind. 51 If we touch God at all, it is a mental
touch. If God is mind, then we are all
petty-gods, when right minded.

Mind seems cold, but it is not,
For it embraces all we've got—
Spirit, soul, heart,
Each mental part.

The dogs may bark, the serpents hiss;
But man, alone, gives God love's kiss.

52 What is prayer, but faith? We do not
pray for what we have. We pray for what

we hope to get; and what is hope, but faith? How words chase words and thoughts go in circles! We expand thought in waves, which move like circular ripples, from a pebble dropped into placid water, and they go on until they break against the shore. Thought has an irregular coast line, beyond which reason can not go. The trouble is our thought-circles soon hit the short, as they start not far out.

- 53 A good thought is only effectual when put into action.

A business idea is no good, if not used.

Many a thought flits through the brain,
That never comes to life again.

- 54 Boys struggle to lift themselves by their boot-straps; but, if a man undertook to do that thing, he would be a fool.
-

- Up-lift. 55 Up-lift is rising above the common things of earth, into that cool and clear atmosphere of exalted vision. If you have never had an up-lift, your soul is heavy—it has no wings.

Persistency. Persistency is holding on and keeping
56 at a thing until you put it over; and tact
will change the attack, until success is at-
tained.

Finance. Finance is a doleful tale, if statistics are
57 correct; and yet, finance is easy. Save
more than you spend and your wealth
grows. Make safe investments with what
you accumulate. Reduce hazard to small
proportions. Guard against chance and
risk—they mislead. Don't go on the hit-
and-miss plan, it seldom wins. Yes,
finance is easy, if you can play the game
and do it well; and **there is the rub**. It
takes experience, wise judgment, shrewd-
ness and efficiency, also courage, to make
a good financier. Few men possess all
these qualities. Self-denial enters largely
into the foundation of wealth, when in-
comes are small, and monopoly and vol-
ume are potent in big business.

“Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land.”
Little bits of honey, made by many bees,
Little bits of seeds, from the many sheaves,
That's the way of finance, that's the way to grow,
That's the truth from nature, practice, then you'll
know.

When everybody gives, it is easy to
support a church, if the membership is
large. When everybody buys your prod-

uct, business is good, and though the profit on a single article is small, the gains will be great, if the volume is large.

Finance is easy, yet only one man, out of many, makes good. It is easier to spend than to save—easier to make than to invest safely. New business and gold mines allure us. Promoters paint prospects rosy. The stock market tempts us and there are inducements everywhere, for men to get rich quick. In the face of all this, happy the man, who avoids failure.

Remember, that a bird in the hand is better than one in the bush; and remember, also, that the hand-bird was once a bush-bird and somebody went out to hunt, made the struggle, braved the difficulties and bagged the bird. Pioneers in business are the men, who get the bush-bird; and they are the fearless, daring, creators of new business. Progress and variation in business begin with them; but they often fail to see it through. They start business; but do not finish it. They have a view of the promised land, but do not always get there. They have the lure of vision. There must be business pioneers; but those, who come after, usually gather the harvest.

**Shave or
be Like
a Goat.**

58

When a man's face feels like a piece of sandpaper, he says to himself—Why did the Lord make me like a goat? Some men never shave, and others shave daily. It is better to shave than to be shaved — defrauded. A man, who shaves every day and lives ninety years, I wonder how much hair, in linear feet, he would lose? Enough to make a rope by which to hang himself and a thousand feet more—not to be exact. "Every little bit makes just a little bit more;" and years of this sort of accumulation finally tell surprisingly.

Hair out-lasts bones. Hair beats all other physical growth of mankind in perpetuity—unless the body becomes petrified, or mummified, then, shall we say, it is everlasting, because it is preserved, transformed, or substituted. In speaking of hair, I was speaking of the real thing, not of a transformation, or substitution, or something canned. Hair lasts longer, unchanged, than any other part of the body.

**Laugh and
Show Your
Skeleton.**

59

Every time we laugh we show our skeleton, that is, if we have teeth. What a sad paradox! Teeth are the only part of the human skeleton exposed. It would be different, if we were an elephant, or a bird. The tusks and the bill are exposed without

a laugh, they are always in evidence, as part of the skeleton to which they are attached. Keep your skeleton clean, then smile.

- 60 The line between right and wrong,
 Is not always clearly drawn.
-

Fashion. Fashion is a tyrant in disguise, a trick
61 of the trade, yet the people fall in line and
 pay the price.

- 62 A line may stop, but a circle is without
 end.
-

- 63 Mechanical construction is complex,
 but, fundamentally, it is only a circle and a
 line.
-

The
Greater
and the
Lesser
Journey.
64 Most people like to travel. They take
 trips, return home and talk about it; but
 there are many, yes, thousands of people,
 who have never crossed the ocean, never
 been far from home, but spend their days,
 so to speak, in their own door-yard, in the
 town where they were born. Surprising
 as it may seem however, the whole human
 race is constantly traveling, day and night,
 year in and year out, though they are not
 conscious of the fact. All life is on the go,
 the hermit in his isolated lodge, patients

on beds of sickness, the prisoner in his cell, the stay-at-homes, the rich and the poor, whether they sleep, or wake, wherever they may be—all are incessantly traveling at a high rate of speed, more than 1041 miles per hour, if residing in the tropics; and at a somewhat less rate of speed, if living in the north, or south temperate zones, that is, if the theory of the solar system is correct.

At the equator the earth is 25,000 miles in circumference, and our globe makes one complete revolution every 24 hours, or in one full day. Hence, all life on the earth is traveling constantly, going round and round without stopping; and, in one year, we travel 365 times 25,000 miles, which is 9,125,000 miles, if we reckon the greatest distance around the earth. We travel less as we go toward the poles. At the poles of the earth, we would go round and round like a top spinning on one point of contact, which does not vary, except with the oscillations of the earth. The people at the tropics go round the earth 365 times in one year. In a lifetime of, say 80 years, if spent in the torrid zone, we would travel 730 million miles. Of course, it does not seem possible.

We think in circles, we travel in circles, and even the vines, with a spiral climb, have got the habit of climbing round and round, from right to left, as that is the way the earth goes round.

The revolution of the earth explains, in part, the tides, also, the rising and the setting sun, which, correctly speaking, does not rise and set, for it is fixed in its own orbit, 95,000,000 miles from the earth; and its location is not so changed, but that its rays and warmth play upon the earth at all times, in varying degrees, according to the ever varying location of the earth.

The rotation of the earth brings dawn and darkness, brings the sun in view, for a time, and then it goes out of sight, for only one-half of the earth receives the light, while the other half is turned away from it, so rest and sleep, wakefulness and activity correspond to these regular, alternate changes, more or less completely.

The stay-at-homes are wonderful travelers, the world over, if they only knew it; but what we have said about travel, thus far, is only a small part of the actual travel, that all life on earth does. Over and above all that has been mentioned, we go 17.806+ miles per second in another direction, day

in and day out, as long as we live; and after death, our bodies keep up the same rate of speed. At 17.806 miles per second we go 1,068.376 miles per minute, which is 64,102.564 miles per hour, 1,538,461.538 miles per day, and per year, 560,000,000 miles, which distance the earth travels in its yearly orbit about the sun.

Don't complain about not traveling! You are traveling all the time and taking all your baggage and your environment with you. It's a free ride. It does not cost you a cent. You travel vast distances, millions of miles, and because you take your house, your home companions, your village, or city with you, the scenery does not change. It is not a sight-seeing trip, but a merry-go-round on a stupendous scale, and what you ride, returns with you, unless you shift your starting point, or travel, more or less, on your own account, at your own expense, independent of what the solar system is doing for you. But when you go on a journey, for your-self, at your own expense, you are constantly taking the other journey also. You simply have got to take the mileage stated. There is no escape. Dead or alive, you take it.

Travel, God only knows we travel beyond all human understanding. Scientific philosophers and astronomers are authority on the natural travel of our earth and we go with it; but, oh man, How great is thy faith? Let us see. What is the total mileage we make traveling in the natural way? The daily trip around the earth, which we will call the **Lesser Journey**, is 25,000 miles in 24 hours, which is at the rate of 17.361 miles per minute. The mileage made in a day, by the earth in its orbit about the sun, which we will call the **Greater Journey**, is 1,538,461.538 miles, which is at the rate of 1,068.376 miles per minute. Our total mileage per minute, embracing the rotary whirl of the earth and the orbital trip, is 1,085.737 miles per minute; or per day our total is 1,563,461.538 miles. The big orbital trip is over six times greater and faster, than the round-and-round whirl of the earth, and that is 25,000 miles per day, speaking in round numbers.

Who believes, that we travel 1,563,461 miles plus, per day, and every day in the year? In a lifetime of 75 years, at the above rate, our total mileage, not to mention any side trip on our own account,

would be 42,799,759,383.75 miles. Do you believe it? Figures do not lie, if scientific scholars are correct in what they give us. No wonder, at seventy-five years of life, we begin to age and get weary.

We think we make good mileage when we drive our automobile at forty, or fifty miles per hour; and, if we board a train, that makes 100 miles per hour, that is as fast, as the most of use care to travel. We call such a train a "flyer." All we can count, as we go between one telegraph pole and the next, at the ordinary rate of counting, is four. If there was a continuous railroad track going about the earth at the equator, and we boarded a train, that kept up a constant speed of a hundred miles per hour, day and night, without stopping, it would take us $10.416/1000$ days, that is, nearly $10\frac{1}{2}$ days, to complete the journey round the earth, as our speed is only 2,400 miles per day of 24 hours. That is over 10 times slower than the daily trip, which is taken by us in the natural way, and we don't know, that we are speeding, we don't know, that we are going. Strange, is it not?

If we drive our automobiles thirty, or forty miles per hour, we create quite a

breeze going against the air, but going against the air, as we stand on the crust, or surface of the earth, and speed $1085.737/1000$ miles per minute, we are not so much as fanned by a gentle zephyr. Wind, that attains the velocity of sixty, or more miles per minute, is termed a hurricane, and such aerial force is destructive to life and property; but the speed of the earth is many times more rapid and powerful, yet we experience no blow, or resistance from the air. How great is thy faith?

The air envelops the earth, and either travels along with the earth, as it speeds through space, or the earth in its orbit is constantly passing through a continuous atmosphere, that changes not in its composition. The atmosphere of the earth is more dense at the earth's surface, and becomes more rarified, as the distance increases from the earth, until, at an altitude of six or seven miles, it is so attenuated, that life can not continue without prepared oxygen, and only then, for a short time.

The atmosphere of our earth is loosely held together. It is not a chemical composition, but a mixture of elements in a

gassy state in the proportions best adapted to life.

We pass through air easily in walking, not conscious of any resistance unless a breeze is on, but let us increase our speed and we encounter resistance from the air, which increases, as the speed increases. All the speed, that man creates, is opposed by the air about the earth, but great speed is possible because the air is so elastic and yielding. Why, therefore, should the natural speed of the earth, which is vastly greater, be an exception, — no resistance from the air? To say, that the earth takes its atmosphere with it, does not explain, or answer the question.

The Great and the Little Journey. The bigger journey sends us forward on an orbital trip of 560,000,000 miles, which takes one year to complete. The lesser journey is being performed at the same time in a circular whirl of 25,000 miles per day, for 365 days, which is as much whirling as is good for our health; and the total mileage is the sum of the two. The lesser journey amounts to 9,125,000 miles per year, that is, at the rate of 25,000 miles per day. The greater journey is 560,000,000 miles per year. In a lifetime of seventy-

five years, the total mileage would be 42,684,375,000 miles. That is going some, and yet we know it not. Do you doubt, or question the figures? Do you doubt the theory of the solar system?

It is estimated, that 500,000 tons of water drop over Niagara Falls every minute. Hence, in a day of 24 hours, 720,000,000 tons go over the Falls, or 262,800,000 tons are dropped per year, by this great cataract. Vast, as this tonnage is, it is only an infinitesimal quantity compared with the total water in the oceans of the earth. Three-fourths of the earth's surface is water, and there are depths in oceans, that have never been sounded—too deep to fathom. Water is fluid and more dense and cohesive than air, but liquid seeks the lowest level, hence, water fluctuates, moves and is on the go. Now, this stupendous bulk of water in all the oceans of the earth—the Atlantic and Pacific, the Indian Ocean and the Northern and Southern Arctic waters, is beyond all estimation, as to total weight. It is so enormous, that what goes over Niagara Falls, per year, is a mere drop in the bucket. Now, the earth whirls at the rate of 17.361 miles per minute; and it shoots ahead on its orbit at the

rate of 1,068.376 miles per minute; and the water clings to the globe and is not thrown away from the earth, by the centrifugal force, as cream is whirled out of milk by a similar force active in a separator; and the water does not settle from the northern hemisphere to the southern section. It sways and goes in waves, and is not disturbed, as much by the speed of the earth, as by a big storm at sea; or by the winds, that drive and whip up the waters into foam and huge waves, mountains high.

We are led to believe, that the vast tonnage of ocean waters, is kept in place by the one force, known as gravity, or gravitation. Think of what a mighty force gravitation must be, to hold the earth's tonnage of waters, which is so vast and so heavy, that no figures can estimate it; and the waters, that drop over Niagara Falls for one year (262,800,000,000 tons), are, as nothing, compared with the ocean waters of the earth. Why ask us to believe, what is unbelievable, because incomprehensible? What a strange, mysterious and mighty force is gravity, if that is the only force, that keeps the great waters of the earth in place.

We know something about magnetism. The earth is said to be a great magnet.

The action of magnetism is pronounced on metals and it has influence on the compass, but this force does not hold the waters of the earth in place. We know something about electricity. We handle and direct it. Electricity is positive and negative in its action, and is used for heat and light and power; but it does not act on all sorts of material. For example, it will not act on glass, or rubber, as both are non-conductors. Electricity does not keep the waters of the earth in place.

Gravity, — what is it? We do not know. It is a force of some kind; we can not account for it. Of all forces, gravity is by far the most mysterious and the most mighty, if it alone holds the vast tonnage of ocean waters in place. Does it?

We are told that three-fourths of the earth's surface is water; and all waters belong to and are a part of the earth; but, if it were possible to separate all the ocean waters from the land, or solid portions of the earth, the earth would not be a sphere, but an irregular mass with very deep caverns, or valleys, cutting into its surface; and the size and the weight of the earth would be very much reduced. Scientific scholars tell us, that the land (solid portion) of the

earth, has a density more than five times that of water, but the weight of the earth must be much less than the weight of the waters of the earth, because of the excessive preponderance of water, which is known by its surface and not always by its depth.

When oil, or gas wells, begin to empty out, and sometimes before this occurs, salt water enters those subterranean cavities; and where does the salt water come from, if not from the ocean? Vast and many cavities of the earth are stored with gas, or oil, and along with this, let us add, that the interior of the earth is in a molten state, if scientific information is correct; and volcanoes are the vent holes of this great interior liquid-fire. Hence, the oceans, are the fluid outside of the earth, and, the liquid-fire, the fluid on the inside of the earth, now the crust of the earth is only twenty-five, or fifty miles thick, then, without doubt, the most of what constitutes the earth, as we find it, is in a fluid state; and the solid portion, or crust of the earth, is a small part of it, as the earth is about 8000 miles in diameter.

Gravity is not in the water about the earth, hence, the center of gravity, or more

correctly speaking, gravitation must be centered else-where in the interior of the earth. The diameter of the liquid interior of the earth, is far greater than the solid, or crust portions of the earth. The fluid diameter of the earth, taking the fluid outside and inside, must constitute about seven-eighths of the diameter—if scholars state the truth. Do they? Now, if gravitation is not seated, or centered, in the interior fluid portion of the earth, then it must be centered in the solid portion, or crust of the earth, which is the egg-shell portion, if we regard the earth as a monster egg, with plenty of deep water clinging to its surface, as it whirls in space at the rate of 1,041 66/100 miles per hour.

The law of gravitation is directly as the mass, or density, and inversely as the square of the distance, hence, its center, must be in—what? God only knows.

The pressure, or gravitation of the air at the earth's surface, is fifteen pounds per square inch. That is a heavy weight, and life on the earth gets that pressure. A man on his back, with limbs extended, gets this pressure all over the upper surface of his body; but say we only reckon

one square foot of pressure on his chest, that would be 2160 pounds. Now, a like pressure, or weight on his abdomen, would be another 2160 pounds, or a total weight of 4320 pounds on only two square feet of his body, whereas, the total weight of air on his entire body would be very much greater. Yet he is not uncomfortable; and rises to his feet without conscious resistance and with perfect ease. But, if two square feet of his body was **actually loaded** with a weight of 4320 pounds, how about his life? Would he not be crushed?

Philosophers tell us, that we are not made uncomfortable by atmospheric pressure of fifteen pounds to every square inch, because we get it equally on all sides. So much the worse, for pressure all around is very great on the entire surface of the body; but, with only two square feet of pressure in front of the body, and a like pressure in the rear, we are being pressed both ways by 2160 pounds. That pressure, in a vise, would kill a man; but, in the air, it is like the weight of a feather. Do scientific men tell us the truth? Against a vacuum, the air may press fifteen pounds to the square inch, but elsewhere—doubted.

Take another illustration; a house with a flat roof fifty by one hundred feet. If every inch of that roof has air-weight of fifteen pounds, then the total weight of air on that roof is 720,000 pounds, yet the architects and builders ignore that weight—give it no consideration. Why? Because it does not exist. It is false. If it was a fact, they would have to deal with it.

Again, heated air rises. Does gravitation let go its grip on heated air? It seems so, yet the explanation is, that the cold air, being heavier, rushes in to take the place of the heated air, and it is forced up, hence we get circulation of air. At the equator, air ascends; at the arctic regions of the earth, air descends. In the temperate zones of the earth, during the summer months, gravitation's grip on the air is less; and during the winter months it is more; and so the air is in a constant state of unrest—and the winds do blow, as we all know.

But we are traveling all the time and at great speed. The earth goes round, from west to east; and, if we start on a journey on our own account, we either walk, go horseback, or by coach, rail, or boat, the trolley line, or the flying machine. The last beats the railroad, beats all known

methods of travel invented by man for speed.

In a recent long distance test of airships, the flight from Mineola, near New York City, to San Francisco and return, a distance of 5402 miles, was made in 54 hours, 1 minute, 36 seconds, which was the actual flying time. Half of the round trip—2701 miles, or the distance one way, if averaged, required 27 hours, 48 seconds. That is great speed, but far short of the speed of the earth. The maximum speed of the airship was three miles in one minute, or 180 miles per hour, but the earth, in its lesser journey, makes 1041 $\frac{66}{100}$ miles per hour, and, in its greater journey, the speed is greater.

We look to the air machine to prove, or disprove, the greater and lesser journeys of the earth. If it be true, that when the airplane leaves the surface of the earth, it becomes detached from the earth, overcomes gravitation and can be driven north or south, east or west, independent of the motion of the earth, then it should be a more, or less, accurate test of the earth's motion. For example, in the recent transcontinental trip referred to, the journey of the flying machine west, counting

the actual flying time while in the air, should have been less than the actual flying time on the return trip east, because the speed of the earth, on its axis, its **lesser journey**, is from west to east, moving opposite, or toward, the flying machine going west. That is, San Francisco comes toward the flying machine, and the flying machine moves west toward San Francisco; but the actual flying time west was more than the actual flying time east. The reverse would have been true, if our theories are true concerning the daily rotation of the earth. And it would, also, have been true, that the trip eastward with the flying machine would require more time in the air than the trip west, as the speed of the earth and the speed of the flyer were **now** moving in the same direction; but the facts are, that the trip east was made in less time than the trip west. How could it happen, unless the daily rotation of the earth favored the trip of the machine by the rotation on the last flying day coming round in a way to lessen the distance? The flyers say the winds favored their trip east and did not favor their trip west, and that made the difference in actual flying time west and east. Winds may favor and

winds oppose the flight of flying machines; but, nevertheless, if an air machine when flying in the air, is detached from the earth and has overcome gravitation, **the speed west**, toward a fixed point on the surface of the earth, **should be reached** in less time because, that point is rapidly moving toward the machine; and, when the fixed point and the machine are moving in the reverse order, that is, in the same direction, the speed of the rotating earth being so much greater than the speed of the machine, the machine could not keep up with the revolving earth; and therefore, the machine traveling east would not reach any point on the earth's surface east of the starting point of the machine, until that point, going round with the earth, finally overtook the flying machine coming to it from the rear. Now, this is what would actually take place, if the machine is independent of gravitation and has motion and speed of its own; and, if the rotation of the earth from west to east has a speed of 1041 miles per hour, while the flying machine has never been able to **sustain** a speed of more than 190 miles per hour.*

* Said Lecointe, French Aviator, recently broke the world's record with a sustained speed of 190 miles per hours.

Again, if it be true, that the earth is speeding from west to east, turning on its axis over 17 miles per minute, whirling like a huge merry-go-round, then why travel with a flying machine westward to reach San Francisco? Why not go up in the air and wait for a short time, and San Francisco will come round; and then the machine can drop down on that city when its passing. The time necessary to wait in the air would be less than 3 hours. If the earth goes round, San Francisco goes round every 24 hours, that is, completes the revolution of the earth's cycle; but, facts are not in accord with theory. Who has erred?

Again, if the flying machine is free of gravitation while speeding in the air, then, when altitude records are made, such as was made recently by Major Rudolph Schroeder, when he reached an altitude of 36,130 feet, or $6\frac{84}{100}$ miles plus, at the McCook Experimental Field, Dayton, O., and broke all previous altitude records—the earth going on its greater, or orbital journey at $64,102\frac{56}{100}$ miles per hour, would have run away from him, and he would never have gotten back to tell what

did happen; but he came back much faster than he went up.

The climb, to that high altitude, took Major Schroeder 110 minutes, or $1 \frac{5}{6}$ hours;* and the earth went **forward** on its greater journey, in that time, 117,520 miles plus, if it went with the speed we are told it goes; and, when he dropped, he came down in $2 \frac{1}{12}$ minutes; and **the earth was under him**, notwithstanding it had gone forward 2226+ miles more during the drop. In other words, if the earth actually made 117,520 miles, while Major Schroeder was climbing in the air, then, that would be his distance from the earth, or altitude obtained while in the air **without flying for it**; but the altitude actually recorded was 6 and $\frac{84}{100}$ miles plus. How about the **greater journey**, or was the earth taking him along, while he was climbing less than 7 miles? Theories and facts do not conform.

The speed of the earth forward on its **greater journey**, as given us, is 1068 $\frac{56}{100}$ miles plus per minute; but Major

* Clarence Coombs made new world record in ascent climbing 6000 feet in 8 minutes with 3 passengers at Hazelhurst Field, Long Island, N. Y., early part of May, 1920. The record was on the **speed** of ascent, not on the altitude; and the speed averaged 750/5250, or $\frac{1}{7}$ of a mile per minute.

Schroeder, by shutting off his engine at the high point in his climb, dropped 684/100 miles plus, in two minutes and five seconds, and came back to earth. The rapid drop to earth was the **speed of gravity in his case**. Now, that speed must be equal to, or greater than the speed of the earth, in order to keep up with it and land on earth. The facts are, however, that the speed of the drop was far short of the speed of the earth. To prove it, say that the Major dropped 7 miles in 2 minutes. That would be a drop of $3\frac{1}{2}$ miles per minute, but the earth in one minute goes forward 1068 miles plus, hence the **speed of gravity** is exceedingly slow, compared to the speed of the earth on its **greater journey**, and the wonder is how altitude flyers ever get back. The speed of gravity in Major Schroeder's case is a fact; but the speed of the earth, as given, is that a fact?

Had Major Schroeder's machine been a feather; and had the Major been as small as a flea, he would still be in the air, going where, oh where? For the speed of gravity earthward (that's the only way it acts, and the only force, that brings down what goes up), in the case of a feather, would be weak and slow; but the

scientific world must hereafter consider and deal with the speed of gravitation, when that speed is known and becomes a fact, varying with the weight of the machine and distance from the earth, of course.

Gravity was in his favor coming back; but he overcame gravity, as long as he directed his machine upward. When once on this earth, the conditions are such, and the law of gravitation is such, that there is no known way of leaving it, dead or alive, hence, altitude flyers come back; but while they can not get beyond the reach of gravity, that does not prove, that the air machine does not overcome gravitation, when it rises from the earth's surface, otherwise, it could not rise; and gravitation does not prevent the machine moving, more or less, independent of the earth. The atmosphere is confined to the earth; and the machine is confined to the atmosphere; but it has freedom, force and direction, in its confinement; and moves freely through the air and is not carried forward, or whirled, while in the air, as fast as the earth speeds forward on its orbit, or is whirled on its axis, hence, flyers are either carried along with the earth

on its rapid journey forward, or the earth does not make the great journey. If that is not true, then the machine is not detached from the earth, when in the air; and has no freedom of its own. What is the truth?

Furthermore, if the earth rotates on its axis 1041 miles per hour plus; and a flying machine is free of the earth while moving in the air, how did it happen, that Major Schroeder came down 40 miles east of where he went up? The wind did it; but you would expect him to come down in Chicago, Denver, the Rocky Mountains, or somewhere considerably west of the point where he went up, wind, or no wind, for the earth is turning eastward rapidly, according to the best scientific information given us. Now, what is the trouble with all these facts, they don't agree? When a flying machine is in the air, it's either independent of the earth, or it is not. If not, then it whirls with the earth while in the air, the same as it goes with the earth while on the ground; and, in that case, if up at a high altitude, would come down again about where it started from, unless directed and driven away from that point; but, if it can be directed and driven

one way, or another from the starting point on the earth, it is independent of the earth; and the earth, making its speed one way and the machine making its speed the other way, or going the same way, then, those records should not be contradictory, but they are. Facts and theory disagree.

It's time the philosophers, and scientific men got busy once more and explain away contradictions and establish the truth. Will the flying machine help us any in solving these problems? If not, why not?

When a flying machine mounts up into the air, say at Buffalo, N. Y., and is detached from the earth's surface and overcomes the inertia, which it had at the time it began its flight, namely, the speed of the earth whirling from West to East on its axis, which inertia should not last long, if the machine flies in the opposite direction—westward, then it is making mileage on its own account, and is no longer carried eastward in the direction the earth is turning. Hence its mileage should reduce the time required to reach any fixed point west of Buffalo, say Chicago, for Chicago is coming east at the rate of 1041 miles per hour and the machine is going

west at the rate of, say 180 miles per hour, so in less than $\frac{1}{2}$ an hour, the machine would reach Chicago, for the distance is only 540 miles by rail.

One of the two things must be true, either the earth does not rotate, or the air machine, while flying, rotates with the earth like a fixed thing—like a tree rooted in the earth. If the latter be true, flying is not a separate act, or speed by itself; but an act and a speed in conjunction and in conformity to the rotating speed of the earth. On the other hand, if flying is an independent act, not hampered and controlled by earthly influences, then, when the machine breaks the spell of gravity and goes into the yielding and elastic air and exercises free motion and speed of its own, it brings discredit and doubt on the theory of the daily complete revolution of the earth, and all on board and attached to the earth. For, if the earth daily rotates at a speed of 1041 miles plus, per hour, San Francisco is coming east, for a period of 12 hours; and then going west, for a period of 12 hours, to its starting point, or place of beginning; and it is constantly occupying a different place in the orbit of the little journey, day and night and all the

time; and the same is true of all other places on the earth's surface except the geographical poles. As we near the said poles, each way — north and south, the orbit grows less, the greatest orbit being at the equator. Now, with all this traveling of cities, why could not men in the flying machine wait for their coming, or go out to meet the cities and towns as they come round? Why travel to San Francisco, if San Francisco is coming to you, when in the air flying? And, if it don't come round, then the earth does not revolve, or the air machine travels in the same direction as the earth is rotating, as though attached to it, and never getting any nearer to San Francisco, than San Francisco gets to the machine—like two fixed cities located on the earth's surface at distant points. But that is not true of the air-machine, when flying, so that, things and facts and theories do not harmonize; and scholars seem **not** to have gotten at the truth, as yet; or, in effect, is the trackless air to the flying machine, what the railroad track is to the railroad? We go from point to point at the same time the whole earth rotates, which, with flyers, is due to the air rotating with the earth, and the ma-

chine rotating with the air. Traveling the air is not like traveling a railroad track, so this assumption is not sound.

The whirling of the earth on its axis would change the points of the compass. It would not change the direction of the needle, which always points to the north, varying, of course, with the variation of the magnetic pole and the side of the earth on which the compass is located and the nearness to the pole; but, if west was west by day, it would not be west at night; and east, if east by day, would be west at night, **if east and west are a fixed direction in space.** To illustrate, place a miniature man standing on a globe at the equator facing north, with left hand pointing west and right hand pointing east. That position of the man by day, would be the opposite by night—the right hand would point west and the left, east; yet mariners experience no difficulties in keeping directions in the waters on either side of the earth. Hence, **east and west are not fixed points in space, but constantly changing in direction, or the earth does not revolve.**

The compass has no celestial aspirations, so to speak, but its longings, desires inclinations and aspirations are all earth-

ward, I take it, hence, it's up to altitude flyers, to take up with them a compass, that is free to dip, or turn this way and that; and test what the compass will do in high altitudes. Can an altitude flyer go beyond the influence of earth's magnetism? He has not been able, thus far, to go beyond the reach of gravitation. Does magnetism extend as far from earth as gravitation? Are they the same?

If a compass is free to dip; and an altitude flyer goes up at the north pole, with such a compass on board, it should stand on its head with its tail up; but, if the same flyer went up, that is down, at the south pole to an equal height, then the compass, I assume, would point in the reverse order—the point up and the tail down. And, furthermore, if flyers could soar beyond the magnetic influence of the earth, the compass would be useless; and useless in directing a flyers course, when it stands on end.

An altitude flyer at the North Pole, in climbing the air, would go up, and when he came down, he would come down; but an altitude flyer at the south pole, when he went up, would go down, and when he went down, would go up, that is, if the

earth is a sphere and it does not run away from him in speeding forward. Up, at the south pole, is the reverse of up at the north pole.

Another test of the speeding of the earth on its greater and lesser journeys, which has not been thoroughly tested out, so far as I know, is the use of long range guns, which can send a missile very much higher than any altitude flyer can go. The big Bertha, which the Germans used to fire on Paris had a range of 70, or 75 miles. The projectile of that, or similar gun, was 19 inches long and weighed 264 pounds. Some of these big guns weighed 318,000 pounds. Now, any long and powerful gun, that would send a projectile 24 to 50, or more miles high in the air, if directed upward in a vertical line, say in the north temperate zone, or at the equator, would give a reliable test as to speeding, or no speeding, of the earth. If the earth did not speed on its axis, the projectile would come down about where it went up; but, if the earth did speed on its axis at 1040 miles per hour, the projectile would drop many miles east, or west, of where it went up. It would be west, if west on the dial of

the compass was on the left hand side of a man standing at the base of the needle, when the needle was over the north point on the dial.

Furthermore, the projectile would not return to earth, if the earth is actually speeding **forward** on its yearly orbit at the rate of 64,102 56/100 miles per hour, unless the gravitation speed of the falling projectile was equal to, or more than the speed of the earth **forward**; and we know, that the gravity speed of a projectile, that might weigh anywhere from 50 to 300 pounds, would be much less than the gravity speed of a falling flying machine, which weighs several times more than that. The projectile used for making the test suggested, should be one, that would not explode and go to pieces, but return, as a whole, or in part, as it went up.

Of late there has been some theorizing and assumption, that a projectile could be constructed with a series of explosive cavities, which would boost it to the moon (238,840 miles from the earth) after the first send off; but we await results.

We leave The Greater and The Lesser Journey to the fair minded reader to ponder and decide, as to the logic and the

facts, believing, that we have at least unsettled the accepted theories; and punched some holes in the scientific teachings of the present day.

No Love
Without
Duality.

65

Love precedes life; and love makes life worth living. Without duality there could be no love. You cannot love unless there is something to love; and that something is another life.

66

If God was not disembodied, He would not be God; but He puts himself into visible life in every direction.

Soul-Mind
of God.

67

Nature is not under a curse. Nature is the soul-mind of God; and speaks through the soul-mind of man.

A dual life on earth hath man,
Which nature holds, for a brief span;
And then, it goes beyond this earth,
For the soul has immortal birth.

Abraham
Lincoln.

68

Abraham Lincoln* (1808-65)—Honest Abe, the friend of humanity, the most loved of all men, by the common people, and everybody now, we trust.

He stood alone, strong, noble, brave, steadfast in purpose, with malice toward none, like a seer, who had vision of a united

* Wednesday, February 12, 1920—55 years deceased. The first President of the United States that I remember.

people to follow civil war between a divided brotherhood and nation.

He lived a life of stern reality, from start to finish. Struggle followed struggle, achievement after achievement. The man forged out of Nature with a soul, that only God could give, to meet the crises of the time in which he lived. His life is a gospel lived, which can never die.

Who can behold his character without tears in their eyes and devotion in their heart?

69 All the good mental traits in man are found in God.

70 Mind is the source of character.

71 The word variation is written over all creation.

72 Without some kind of duality, somewhere, there can not be life anywhere.

73 Thought is the function of the soul—soul-mind.

74 The chief objection to a rooming house is, that roomers start rumors, that are not boomers, but doomers of the business.

Conform-
ers and
Reformers.

75

By far the great majority of men and women are conformers, not reformers. The reformers are few and far between; and reformers are, also, transformers and originators.

Center of
Thought
and Sleep.

76

I do not know, but I believe, that the center of thought and the center of sleep are one and the same center in the brain, or closely related; and the ultimate and final center of vision is not remote, but near-by.

Were it not
for Instinct
We Would
All be
Good.

77

Some lives are run more by instinct than by reason.

We would all be good, except the depraved and vicious born, were it not for instinct, which is at variance with the kind of civilization and moral status we have.

The man, who has established craving for intoxicating liquor, has established an artificial instinct in himself, caused by tissue changes, which the drug produces. Instinct, artificial or natural, is organic and histological. It's seat is in the anatomical man and not in the soul. The soul is often weaker than instinct, or may become so, by degeneration and depravity. When an artificial instinct is established, that person needs help, for he seldom has

sufficient will power to break it himself; and will go down. The natural instincts are persistent enough, but the artificial, or acquired instincts, are more so.

78 Trivial things may be great in influence.

Bread
Requires
Three
Lives.

79 It takes three lives to make a loaf of bread. The germ life, or seeds of the wheat, furnish the flour; the yeast plant is the life of the yeast; and then there is the soul-life of the cook. The first two would accomplish nothing without the third.

Thought
Precedes
Creation.

80 Creation of the universe was not spontaneous, accidental or by chance. Thought precedes action, thought precedes creation. All nature is evidence, and so is man.

Love
Requires
No In-
structions.

81 There is no one thing more productive of good and evil in the world, than love. Our colleges and universities teach most everything; but there is no chair on love. Love requires no instruction. You can't educate instinct; and the great universal instinct is love. To give instruction in love would be as foolish, as to undertake to teach a man the way to his mouth. There is instinct love and soul love. In most human lives the two are blended.

Great and
the Near
Great.

Greatness has its stress and strain,
Its tides, its glory and its wane.

The Near Great—

82

A step would make them great;
And that step is their fate—

because they can't take it. The way is not clear. Something opposes. The opportunity comes not. They lack the courage, the initiative, sufficient following, resources, financial or otherwise — something prevents, that one, last step.

Advice to
Young
Ladies with
a Cold.

Advice to young ladies in love, that
have a cold. Accept only sanitary kisses.
Lovers are restricted and only allowed to

83

Whisper in your ear,
Kiss the cheek, that's near,
Forego the wet nose,
And lips like the rose.

Isn't that enough?

Why pass your cold along
To the whole family throng?

Love is contagious and begets contagion.

Spirits—
Dual
Opposite.

The best side of humanity is Godlike.
The worst side, reveals the evil Spirit.
There are two spirits, dual opposite spirits
—good and bad.

84

We Know
and We
Don't
Know.
The Great-
ness of Our
Ignorance.

85

There are more unsolved problems in science, than in religion. We meet the unknown at every turn. We don't know what electricity is. We don't know what magnetism is. We don't know what gravitation is. We don't know what light is, nor the make-up of the sun. There is so much about air, and the ether of space, that is not understood. We do not understand the germination of seeds, nor the origin of infinitesimal life everywhere. In fact, there is very little, that we know from start to finish, and can fully account for. What we really know is only one drop in the bucket, compared to what we do not know; and that greatly over-states our knowledge. No wonder we thirst for knowledge; but we must have a knowledge of our lack of knowledge, in order to thirst for knowledge. **The man, who is educated up to his ignorance, is well educated.**

Instinct
of Man.

86

If man did not have as much instinct as a spider, a beaver, or a crow, though different, he would be a physical and a social failure, to say nothing about other possible attainments.

Life—Visible and Invisible.

87

Invisible life far out-numbers visible life. If invisible life should suddenly become visible, the people of the earth would all run and hide, faint away, or suffer nervous prostration.

If each individual of the entire invisible world, became as large as a cat, there would be nothing left for the visible world to eat, for the invisible world would overpopulate the visible world. Consider the ravages of only one specie of visible life, the Warrior Ant of Africa, when it turns out in full force to take the life out of everything in its course, even that of elephants and men. How fortunate, that invisible life, being so great in numbers, is so small in size.

There is more or less exchange going on in life, constantly, that is, the visible only remains visible, for a short time, and then becomes invisible; and the invisible, life, some of it, only remains invisible for a short time, and then becomes visible; and so life is always passing each way, over the boundary line between the visible and the invisible worlds; only the invisible world; at any one time, far exceeds the visible world, for there are vast millions of various and unlike microscopical forms

of life, that never cross over into the visible, as **visible life**, except as seen under the microscope, yet, they are essential and necessary, directly or indirectly, to the life and growth of plants and to the life of man and animals. It is also true, that invisible, bacterial life, destroys visible life, and some types of invisible life are more deadly to mankind, than the fierce and deadly wars of nations. The flu, for example; and so it is, that invisible life is good and bad, just as we are.

- 88 People, who make a success in the world, on their own account, know the meaning of service and self-denial.
-

**Know
Thyself.**

- “Know thyself”—not an easy acquaintance. Analyze thyself—difficult job.
- 89 Why continue blind to thine own faults, as most of us do? Be as critical with yourself, as with those with whom you come in contact—good advice; but difficult to practice.
-

**Abundance
is Found.**

- Between too little and too much, there is abundance—a good deal, enough for all;
- 90 but you must get it while the picking is good.

Ultimate
Founda-
tions do
not Exist.

91

That which is your foundation—the earth, has no foundation. It moves constantly in unseen, ethereal space. Ultimate foundations do not exist, that is, if our present day, scientific knowledge is correct.

92

“It doesn’t matter” is no matter; but no matter is often much matter.

Light—
Influence
of.

93

House plants are ever turning toward the light. They have no brains, but they seem to know, that their life depends on the light, and that they can not thrive without it. What a lesson, in a few words, is here embodied for mankind. Light for humanity, in mind and for the body, will do as much—strengthen and preserve us, make us healthy and wise.

Preachers
and
Teachers.

94

Preachers and teachers are under-paid. Do the American people fail to grasp the importance of education and religion? There is a shortage of 300,000 competent teachers in our nation at the present time—January 1920. Remedy—more up to date practical piety, sobriety, variety, reliety, headed by good business sense and efficiency with the conviction, that relig-

ion and education are the foundation of manhood and brotherhood.

The religion should be of a kind, that is useful every day in the week, and not for one day in seven. Its gaze should be forward and progressive; not backward and statical, i. e., sternly and rigidly fixed for all time.

The education should be of a practical and experimental sort, based on truth and facts, also, liberal and broad.

Thirty Protestant Churches join—Friday, Feb. 6, 1920—the union of “United Churches of Christ in America, for the furtherance of the redemptive work of Christ in the world.” We wish them great results for good.

And the Protestant Churches are, also, planning to raise this year (1920) a big fund, a generous amount, over \$1,000,000,-000 to finance their campaign, for moral and religious betterment of mankind now on earth.

That looks like business. The churches are reforming, conforming and pulling together, for one common, great cause. The world is much in need of goodness. The old devil, we heard about so many years ago, seems to have come to earth again.

Unknown
—How to
Find.

- 95 We don't work from the unknown to the known. We always work from the known to the unknown. That's how we find the X in algebra; and that is the way we find the X (the unknown) everywhere.
-

- 96 Every birth means a death, sooner or later.
-

- 97 Blessed is the man, that can give and take,
For self alone; no, for his comrade's sake.
We can endure a bit, if a good sport,
We gather more, if we don't play too short.
-

Death
for Life.

We must live to die, and we must die to live.

- 98 The blossom lives; but it dies for the fruit, the fruit lives; but it dies for the seed; and the seed dies and gives back the life again.
-

Faith
Cures.

- 99 We have in our midst a so-called healer, from London, England, who is indorsed by the Episcopal clergymen of our city, and he holds meetings in the St. Paul's Church daily. His coming was heralded by the press. The lame, the blind and the chronically ill, that medical skill had not cured, were invited to visit him.

This is his first week in town; and afflicted humanity have rushed to see him. The police are in charge of the church to maintain order.

The healer uses no visible means of cure. Medicines, massage, baths, electricity, exercise, diet—all that's practiced in the art of healing, is ignored, and only silent prayer is offered in behalf of those, who get under his spell. He believes in Christ, as the Saviour of the world, physically, as well as spiritually. That Christ can restore health to morbid and diseased anatomy now, as in the past, in answer to prayer—if the suffering one has sufficient faith in Christ—or the medium—the healer.

This man of prayer and faith affirms, that he is not in line with Mrs. Eddy, for Mrs. Eddy was not in accord with Christ in healing the sick. Christian Science holds, that the spirit—the immortal mind is everything, the body is not real—there is no nerves or pain, no flesh or organs in mankind to get out of order; and ill health, is morbid mind. Set the mind right, then all else will be healthy and normal. Perhaps we misunderstand Mrs. Eddy, as she is not clear. We quote from Science

and Health—"The truths of immortal mind sustain man; and they annihilate the fables and mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust. In reality there is no mortal mind, and consequently no transference of mortal thought and will power."

The healer calls on God, or the Son of God, to make diseased people well, and to do it immediately. Superhuman power, if it acts, it must work miracles in transforming diseased bodies into healthy ones. If withered limbs are restored, if hardened arteries are made young, if the blind are given sight—what is all this, but miraculous healing? And, if a little prayer, by a stranger, who has no greater faith in God than many other good men and women in the world; and, who has no special favors from the spirit-world, can bring about such results, then God, knowing the great need of humanity, how sorely they are afflicted, should not withhold himself and wait for some petty new-comer, who implores him to act and do these marvelous cures. It looks as though God was cold-hearted and unmerciful, not to do all in his power without special request from a

mere man, who is completely helpless in and of himself, who has no magic power over himself, or anybody else; and, who must sleep and eat to live; and, who must, also, suffer and die, in course of time, the same as other men. The healer is as human, as the flesh he seeks to heal.

Faith has wonderful influence in business and in all the pursuits, ventures and activities of life. It imparts zeal to life; and, with love, is the essence of devotion. The greater faith, the greater the results, in health or disease, in business or religion. As thy faith, so shall it be unto thee; but no sane man believes in the impossible; and no right minded person believes, that God, or Christ, restores the lungs of a consumptive, heals leprosy, destroys the poison of diphtheria, releases the valves of a human heart, crippled by rheumatic endocarditis, or puts life into a palsied limb, any more than He changes the laws of gravity, when you go over a precipice. Mind influences the body, and so does faith, which is a mental act; but this influence has its limitations; and is not always active. There are conditions in disease, as elsewhere in the universe, that faith and God fail to change, otherwise, faith would

rule science, natural law and even death. But faith is not the cure. It is essential to the cure. It is the means to the end—the connecting link between God and man. We frequently hear this expression—“All things are possible with God.” That is man’s conception of God; but God fixes his limitation, or conforms to limitation; and He is none the less God, for so doing. He is the more logical, the more natural, the more understandable God in conforming to limitations. God does not restore sight to an eye blinded by a cataract. He does not give motion to joints, that are anchylosed.

If bitten by a rattlesnake,
Or you take poison by mistake,
unaided faith and prayer will not save you.

Grant, that God is all powerful. That he **can** do this and that; but, if he don’t and never does, what good is the can? Christ healed the sick. He was therefore, a healer. He said to one of his patients—“Thy faith hath made thee whole, go thy way, sin no more.” Faith in God and prayer is a noble and a blessed thing. It does very much for us both in health and disease; and, if we had greater faith and were given more to prayer, we would be

better men and women, and the whole world would be better; but we must be sane in our reason, and in our understanding of both God and man; and remember, we too are gods, for we are like God and He is like us; and, therein, is our oneness with God.

God, when rightly understood, does the sane thing, the understandable thing, if our vision was only clear, and our reason was devoid of error and far reaching and broad enough, it would be so. God is like man—a reasonable, intellectual and a rational God, otherwise, we could not understand him at all. He acts through man, for the good of man and to work out the divine plans; and man acts through God, for his own good—for guidance, solace and up-lift. **Man is the only intelligent outlet for God; and, were it not for our intelligence, there would be no, known God.** Think of these things. Think of the dependence of God on Man. Man is the mouthpiece of God. The human race, His actors on the great stage of **visible life**. Sane and sound intelligence should not misjudge God and give him credit, for what he does not do, or demand

of Him what wise, human beings know is impossible.

Habits.

100 There are habits and habits, and different kinds of habits. There are good habits and bad habits; and a good habit does not cost as much as a bad habit, in the long run.

Wood-alcohol, in whiskey, takes the lives of 71 people in 7 eastern cities and Chicago, in 48 hours; and nearly one hundred and fifty (150) others are made blind, paralyzed, or ill, and the death list is growing; Sunday Press, Dec. 28, 1919.

The rat is caught with rat-poison; and man is caught with whiskey poison. Both like the bait. Some people had rather take strong drink and die, than drink water and live. Prohibition is no hardship, for men and women who have not got the drink habit. The danger of a habit—the fact, that some bad habits shorten life and kill, does not prevent the formation of those habits. Habits are not formed suddenly. It takes time and money to paint a nose red with alcohol. A habit is preceded by custom and practice. A custom does not become a habit until it has been practiced so long, that it controls and impels

the life. Habit is a habit, when the grip on life is so strong, that the life can not easily break it, or has not the will power to overcome the habit and cease to be annoyed by it. A man with a habit is not a free man. A good habit may hold a man, as well as a bad habit; but a bad habit lowers a man mentally, physically and morally; and he is gripped, swayed and held by it, until his freedom is completely lost and his career wrecked, unless he reforms, or breaks the habit, before it ruins him.

Habit, when it goes so far as to control and impel the life, is similar, in its impelling force, to instinct. Instinct is natural, but habit is acquired, yet both govern life—the one for good, the other chiefly for ill.

The time to prevent a habit is when the custom and practice, whatever it may be, is becoming an appetite, or a practice, that is rapidly, or gradually getting you in its grip. The time to prevent going over Niagara Falls is before you reach the breakers—then you are gone. But while in the stream, safe distance from the rapids, pull for the shore, pull hard, and keep pulling, for you are drifting, drifting, to your

doom; and only a strong, determined and incessant pull, for life, will save you. It's so with the whiskey habit—the worst and most fatal.

Habits must be deceptive and insidious in their formation, otherwise they would be cast off, or broken, before they become a prison chain, or a death sentence. Look out for deception. Do not be guilty of that practice on yourself. "To thine own self be true, and it will follow, as the night the day, thou canst not then be false to any man."

A man under the influence of liquor is not natural. He is false to himself and false to the world.

Modesty.

101

The first dress worn was a fig-leaf—no more, It covered a bit not covered before.

Has the word lost its meaning? Is modesty obsolete—a thing of the past? Who blushes nowadays? Who is shocked, or chagrined at what may, or does take place in society, or on the stage? And the daily news journals describe and portray events unscreened, and in plain words. No *sub rosa*, no reading between the lines—it's all laid bare and picturesque. Nude

art is here in all its beauty and enticing allurements; and it is taken from nature—the real thing. Stenciled knees (female) are the latest fad for Venice, Cal.; but the exposed stenciling is extended to nearly the branching of the thighs; and then behold the eyes of the opposite gender, who are, also, garbed like Adams, with a plus, in that famous garden of innocence where there was no modesty, as now, for the word had not been coined; but how about the innocence, these latter days?

It's all in getting accustomed to nudity. The unclothed beast and animals in nature have no modesty, and the same is true of the various wild, uncivilized races of mankind on the earth. Absence of clothing, exposure, does not shame them in the least. Modern society seems tired of restraint and is breaking, more or less, the fetters, or restrictions, which civilization, culture and refinement are imposing. Note the absence, or scanty dress of the ladies at the Blue Bird Ball recently given in New York City, also, the terpsichorean feats, with feathers, by the fair sex in California—their exquisite graceful forms loosely, scantily and thinly veiled. Then there is the stenciled shoulder—latest

London fashion among women. The back is naked to the waist-line, with a rooster, or some bird, stenciled near the shoulder, or on the upper part of the back. Probably the greatest venture in living art appeared at a Frisco ball, not long ago, where a maid danced in a "silver sheet", and nothing more. As shown in the press, she was not half dressed, and the "silver sheet" did not cover her feet, nor hide her meat—and no one was shocked. Is modesty a thing of the past? Are we going back to nature, or are we going mad?

- 102 There is one way we never lose, and that is the way to our mouth.
-

- 103 Who has not been mortified by mistakes? Do not let your mistakes worry you over much, for mistakes become teachers, when they benefit us.
-

- 104 The greatest act of woman is mother of men.
-

- 105 A man, who ignores a woman is unnatural. He has forgotten his birth-place.

Going it
Alone—
Joseph,
Lincoln,
Wash-
ington.

106

I am moved to tears, when I read the biblical story of Joseph. That story should be staged in every church. My eyes will flood, when I read the struggles of Abraham Lincoln, for knowledge, and his deeds of kindness. He had a great heart, that went to the heart of the American people, and abides there, in a truer sense, than any other national character, that ever lived.

Washington was great, but he never got the love of the people, as Lincoln did. I am in sympathy with any brave, true man, with a vision and a purpose in life, who struggles, often unaided and against obstacles and, some day, put it over. I have had a taste, and know the meaning of going it alone.

Love, Who
Can De-
fine It?

107

Love is the most natural and influential thing in the world, yet we can not handle it, as we do bread, or money. It is spiritual, and who can define it? It has a physical setting. We all know, yes we all know; but who can explain, who dare venture a clear, comprehensive definition of Love?

Mad Love.

108

Love makes some young men mad—insane. It does not have that effect on old men. Love starts in the seat (that is near

enough for suggestion); and goes to the head. It starts in the physical and influences the mental; and that is why it makes some young men unbalanced.

Somehow they get the idea, that there is only one woman in the world, and that is the woman they love. Women, physically, are about the same; and there are many women, that can respond to love and meet the demands of a man, and make him contented and happy, then, why go insane, if one woman, out of many thousands, turns you down and is not responsive? That one woman may be a little taller, or a little shorter; she may be a little fatter, or a little leaner, a little richer, or a little poorer, than some other damsel. Again, her eyes may be blue, or brown, or black, deep set, or large, wide, full, shy, or gamy, with lashes and a brow that add to her beauty. Her nose may be aquiline, cogitative, or celestial (up-turned); and her teeth may be like pearls, regular and shapely, with mouth small, or wide, lips that curl and glow, or thin and bleached, with teeth like an ancient graveyard. And the smile, her temper and her ways go with that peculiar grace beyond words to describe, or so eccentric, as to interest and

attract the man, that is keyed to that sort of female composition. There may be dimples, or none, receding chin, or otherwise. She may be a rustic, rural, nut-brown maiden; or a cultured city girl of song and story. Diversity has no end in feminine quality and anatomy, as in all life; and how fortunate it is so. Hence, all men may find in woman, that which charms, or attracts them; but, if such a woman will not marry, though that woman warms his heart and is his choice, why go mad and kill her, kill himself, or kill both? Such tragedy does actually occur; and it occurs yearly and repeatedly in various parts of the world. So love may become desperate, destructive, tragical. Jealousy is an evil spirit — despotic, revengeful. Men, dominated by jealousy, are changed in character to a serpent, a mad bull, or a tiger, and something awful happens. Man kills the woman he loves above all others, or the other fellow, because she does not consent to matrimony. If she did marry such a man, what then? Would obedience to love make her safe—make her happy? Doubted. Love doth make him mad because he is an animal, a beast; not a man, high minded, noble, brave.

Thousands of women are waiting, for men of
noble parts,
Then, why become defiant, if one should break
your heart?

Men expect so much of women, what
have they to offer?

109 College students are given diplomas
they cannot read. That is dead language
—silence profound. Why educate men be-
yond their understanding?

110 There is no good religion without love;
but there may be love of a kind, without
religion. It is no more difficult to under-
stand religion, than to understand love, if
we go at it right, and simplify it.

111 Any religion is a good religion, that
makes mankind better physically, men-
tally and morally. They are all ready
made. Look them over and take your
choice. For you, the best is that which
warps your mind and conscience the least.

Billy
Sunday
and the
Church.

Billy Sunday now has audience. When
he began as an Evangelist; and, for some
years after, the orthodox, creed-bound,
goody-goody church-members of the va-
rious denominations were shocked by his

utterances and performances, and were of the opinion, that he would do more harm, than good, that he was vulgar and sacrilegious and they refused to hear him, or, if they heard him, went away to condemn and ridicule him and saw no more of him. To hear him once was enough. The regular clergymen were the most shocked and the most critical and bitter in their denunciation of him. But Billy dared to be himself. He had the courage of his convictions and bravely and fearlessly went forward with his message to fallen humanity. The common people, the slum people, and the unpolished people, who seldom, or never went to church, understood him. They sat up and paid attention. He gave his message to them in their own language; and they were moved and struck the trail, for better living and higher life.

The Rev. Billy Sunday is mightily in earnest, rapid in speech, unique in action, strong, vigorous, forceful—puts life into his sermons, is a great actor, dramatic, spectacular from start to finish. He works with his head and works with his body, all at one time. He is never dry or stupid; and often surprisingly thrilling and amus-

ing. He makes his hearers laugh and weep and tarry at the mercy seat.

Other great evangelists have been influential with large audiences and accomplished much good in the work. Moody spoke to large gatherings of people in Chicago, New York City and many other places; but Moody convinced the people by his simple, plain, serious speech. He was much in earnest and imparted that earnestness to others; but he was no performer, no actor, no orator. The educational center at Northfield, Mass., was founded by Moody and his soul goes marching on.

Biederwolf is another worthy evangelist. He is eloquent, logical, oratorical and polished. His addresses are clear, emotional, stirring and convicting. His illustrations and metaphors are well chosen, and he uses them to drive home his theme to the hearts of men. I heard Biederwolf a few years ago at Birmingham, Ala., one Sunday afternoon, when he spoke to a very large audience of men only. His influence over those men was marvelous. He held their attention from start to finish; and a strange and unusual spirit seemed to attend and impress all lives present.

Personally, it took me hours to recover, or shake the spell. The response was great. The men went forward from all over the house, for better living. I have heard Moody and Sunday, Talmage and Beecher, Newman and McCabe of the Methodist Church and other well known preachers; but, that sermon by Biederwolf, was the best I ever heard.

All great preachers and evangelists are great in their own way; but, of all those, that have come and gone, and of those in action now, none have eclipsed, or equalled Billy Sunday in his endurance, courage and rapid fire of words, his spectacular action and zeal; and none have reached the great audiences, that he has reached throughout the United States; and none have equalled him in the completeness and perfection of his systematic and orderly supervision and direction of the great assembly of people.

Everywhere great tabernacles were erected to accommodate the people, that came to hear him; and large sums of money were raised to defray expenses of all sorts. He filled the tabernacles, he won the people and has achieved more, as an evangelist, than any other one man, that

ever lived. If he was crude, or vulgar, shocking and eccentric, it matters not, for, in his way, he rose to great power and influence for good—never dreamed of by the regular church; and came through unspoiled. He exalted not himself; but gave God the glory.

One of our city clergymen, in a recent sermon; made the following statement; and it must be correct. "In 1909 the average increase in membership of all the Protestant churches in the United States, that had a settled pastor, was **two** new members for each church." I assume, that the church membership has not increased since that date, as the clergymen are much alarmed about church attendance and the unconcern of the people.

Billy Sunday demonstrated that, the churches do not reach the masses. He also has made clear to thoughtful men and women, who analyze his manner of preaching, that dramatic action on the platform is instructive, entertaining and impressive; and that truth can thus be portrayed, arrests attention, and makes a deeper impression on mankind. And this leads me to consider — Drama in the Church.

Drama
in the
Church.

113

The Passion Play is profoundly dramatic. This play was first given in 1633 at Oberammergau, in Bavarian highlands by the natives of that village, as gratitude to God following the arrest of a plague, that devastated that section of the country; and it has been repeated every ten years since, until recent time. Thousands of people, from all parts of the world, have seen The Passion Play; and thousands have been deeply impressed. Only good has followed this sort of sacred, dramatic art, presented by those common people, unskilled as actors, who put their whole soul in what they personated and believed in its holiness.

It seems strange, that the church, knowing the effect of the Passion Play, did not repeat it the world over in the churches, for the good of the people everywhere. The sacred drama, or any moral, or religious truth, can be more forcibly brought home to the minds of men by use of the drama, than in any other way; but it has taken ages to arouse the church to this fact. The church is just now beginning to understand the power of the sacred drama. It took a world war, the

worst war of all time; and the social and industrial unrest, now on, following that war, to arouse the church to use the drama to combat that unrest.*

At Seattle, Washington, the Rev. Dr. J. E. Crowther, the mayor of the city—and all well meaning people of that locality, faced a serious condition. "The city was full of labor propaganda of the most vicious sort, the streets full of labor agitators, who spread their destructive gospel. There was a continual undercurrent of unrest, dissatisfaction and criticism. Mingled with it was a feeling of despair on the part of the helpless ones among those who were being swept along with the tide. They didn't know whom to believe, what to trust, and what action to take."

"The ministers of the churches tried to meet the situation by preaching long sermons about it. This didn't work. The people were up at high tension. They wanted something spectacular. The sermons bored them. If they wanted talk, the soap-box agitator on the street corner could give

* The Passion Play is now being given, for the first time, in America (1920).

it to them in a manner more entertaining and considerably more colorful than the preacher in his pulpit."

"So the clergymen turned to the most popular form of entertainment — the stage," and it worked. "The little pageants were taken out of Bible history. Instead of taking a text in the Bible and elaborating on it from the pulpit, the minister dramatized his text. The appeal was now to the eye, the ear, and the dramatic instincts, all at the same time. The congregations quickly responded to the new portrayal of religion, that could be linked up to present conditions."

"There was, at first, opposition from a number of the Bishops of the churches against the popularization of Biblical subjects by presentation on the stage." "For years the criticism against the Church has been, that it detaches itself from the social and economic life of the people; and limits itself to the religious life only. That criticism has to a large extent been a just one. The religion of a man cannot be separate and apart from his daily life."

“The Wayfarer,” the biblical pageant written by Dr. J. E. Crowther, which was recently given at Seattle, Wash., wonderfully influencing the people there, has been taken up by the Industrial Relations Committee of the Interchurch World Movement, and is now (Dec. 15, 1919) being given at Madison Square Garden, New York City in which eight thousand people take part.

“The bigotry, narrowness and non-progressiveness of the churches has been against the greatest good of the people in all generations; and it is gratifying to note, that the Industrial Relations Committee of The Interchurch World Movement, has come to the decision, that, in order to present the vital question of the day to large masses, they must make an appeal, first to aesthetic sense, and allow reasonable conclusions to grow out of that. They, also, agreed, that the ordinary methods applied in church propaganda were not the best under current circumstances; and so they arranged, as above stated, to re-create the innumerable dramas in Bible history and link them up with the problems of to-day.”*

* All the above quotations taken from the New York Times Magazine, November 30, 1919.

The community, the town, the city, are no better than the moral status of the people that constitutes the inhabitation—no better than the character of the masses. Hence it is the business of the modern church to reach, instruct, enlighten the people in the way of right doing—in better living and thinking. To this end denominational differences should be set aside. Creeds, and non-essentials should be ignored and all denominations pull together, as one church, for one purpose—the moral and social up-lift of the people.

“The immediate necessity of organization of the scattered religious forces of the Protestant denominations throughout the United States, so that they may compete successfully with the work of other denominations, was urged by Dr. E. Earl Taylor of New York, general manager of the Interchurch World movement, at the federal council of churches, which continued its session here today.”†

The signs of the times, in the religious field, is looking better, because it is shap-

† This quotation appeared in The Buffalo Evening News, December 11, 1919, under the heading—SEEKING RELIGIOUS UNITY OF DENOMINATION. The federal council of churches was in session in Baltimore, Md., December 11, 1919.

ing toward united action, for the common good.

Every church should be a theatre; and one of the best plans, for greater and better effort on the part of the Protestant christian world, in reaching all classes and conditions of social life, is to have great centers of worship, preferably located in the parks of the city, where there is ample ground for an enormous auditorium, where drama can be staged. In this locality, also, should be the schools of the city, under religious management and instruction, where all branches of knowledge are taught, as the church and the school should be under one general supervision. The city should donate the ground for such educational centers.

If the parks of the city are not properly located for secular and religious centers, then centers of ample capacity should be donated by the city, in various quarters, making an equal distribution of centers according to the population and the centers of population.

There should be clergymen enough to properly conduct these educational centers, so that they may alternate in render-

ing service to the people without overtaxing their physical and mental endurance.

The municipal authorities and the people should be united in this work; and the organization should be such, that all would have to contribute toward the maintenance of these social centers, as the centers should not only functionate as stated, but they should, also, afford ample accommodations for social welfare and physical culture and sports.

May this religious and social reform come speedily. It is up to the church. When the clergymen down their denominational differences and pull together for the common good, this new order of things will prevail. The people are ready for it. They are waiting.

114

The church should not bar its doors against the people with rituals, creeds and orthodoxy. The church is for the many,—

Not only for the few,
That pay rent for the pew.

115

The first business of the church, the nation and the government should be social welfare—the betterment of the masses.

116 A nation, a church, or an individual, that looks backward, is doomed. There is only one way to look; and that is forward, in the direction of progress.

117 Christ did not write, nor read. Had he written, he would have read.

Christ is either a myth, or a prodigy. I regard him as the latter, with mythical attributes given him by the writers of the scriptures.

Miracles,
Myths,
Mysteries. Miracles, myths, mysteries—the three M's, get nowhere. They only smudge, fog and blind our vision and understanding.

118 It is what we know, not what we do not know, that helps us.

Who cares whether Christ walked on the water, or turned water into wine, or not; and did various other things contrary to science and nature, that does not help the moral up-lift of mankind, or teach us anything we can make use of. "Behold I show you a mystery." What of it, if a mystery is forever to remain a mystery with mankind? Such acts do not strengthen my faith. They strengthen my doubt and unbelief. The divineness of Christ is nothing, without his humanness and naturalness.

Men pray—"Not my will, but thine be done." That is submissive; but how are we to know the will of God, unless He makes it clear to us mentally? And, if his will is always to be carried out, independent of our own, why pray, "thy will be done," for it will be, regardless. God does not need to be reminded to exercise his own will; but He needs to know our willingness to act in accord with his will, when He makes it known. When the will of man and the will of God are connected up and are continuous and in harmony, that is as near righteousness as we ever get.

Golden
Rule
Week.

119

The Golden Rule League of America is a new league with an old precept, which has never been equalled in fairness, justice and righteousness; and they have requested the people all over the United States to observe the week beginning Sunday, January 25, 1920, as the Golden Rule Week, that is, the people are requested to put this rule in practice, as far as possible, for seven days. No restrictions, however, as to its continuous practice whenever possible throughout life.

Some man, or woman, has slighted, ignored, or snubbed me. There looms up in

my mind hatred and revenge. I desire to retaliate, to do the mean thing to them, because he, or she, did the mean thing to me. That is opposition, contention, discord, revenge and war—if it go that far; and all, that precedes, is a good start, for that ultimatum.

You have wronged me, therefore I wrong you. You strike me, therefore I strike you, Demon after demon—both bad.

Because you do wrong, that is no reason why I should, also, do wrong, even though you have wronged me; but we do. We have all got a temper and we are all sensitive; and feel hurt, when the social set forget us; or when we have not been treated by our associates, or others, according to our own estimate, as to how we should be treated; but in judging others, we forget to judge ourselves, as we do them—in other words, we forget to render unto mankind what we want them to render unto us.

I much prefer not to be slandered, misrepresented or deceived, therefore, I should not slander, deceive, or misrepresent my neighbor. What I will not allow him to do to me, I should not do to him.

You like to be well spoken of and enjoy friends, therefore, you should speak well of others, or hold your tongue; and exercise a friendly disposition; but choose, of course, your own personal friends.

Law deals with the criminal, for the safety of the community. "He that taketh life shall lose his life;" and so the Golden Rule is not applied in dealing with heinous and base crime; but had the criminal obeyed the Golden Rule, he would not have committed the crime. He would not murder, for he, himself, desires not to be murdered. The Golden Rule is a personal thing—"as ye would." It starts in yourself, not with the other fellow. You must apply it, practice it, yourself, to get the benefit. When two men come together, if both believe in the Golden Rule, justice and righteousness are supreme; and fellowship evolves, if they blend well.

We like toleration and patience, broad-mindedness and forgiveness, for petty offences, therefore, we should not be narrow or bigoted, and should be forgiving and tolerant, also patient with our fellow men.

Whenever and wherever the Golden Rule is put into practice, in sincerity and in truth—it settles controversy and brings

peace. It drives out hatred and brings in harmony, friendship and love. It is the true foundation of the peace of the world and the brotherhood of man.

If the human race cannot live the Golden Rule, then there is no religion, worth while, that will ever do more for mankind. There is no heart, or goodness, in any religion without the Golden Rule. Let us follow it the best we know how. As far, as we put it into practice, it will make us better. It is so simple, so clear, so well understood; and yet, so difficult to practice. "He that ruleth his spirit" — mind, "is greater than he, that taketh a city."

We append the Golden Rule as it is written in the VI Chapter of St. Luke, 31st verse—"And, as ye would, that men should do to you, do ye, also, to them likewise."

120 The opinion we hold of ourselves determines largely the opinion others hold of us.

121 Don't misjudge a man because he does not agree with you. You are not always right, and that difference may be valuable

to you. Remember it's variation and differences in the world, that accounts for progress.

- 122 We judge men, not by their culture and intelligence; but by their ability, their efficiency and what they achieve.
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- 123 Five minutes is as good as an hour, if it's long enough.
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- 124 Life starts with a germ, so does disease. There is life to live and life to kill. We find similars and opposites everywhere in Nature. Antagonism begins early.
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- 125 A man, that cures, is a curious man. Some say he is a Doctor; but a Doctor must be wise and efficient, as well as curious; and keep mum his patients' confidence.
-

When a
Physician
Dies, the
Loss is
Great.

- 126 When the average physician dies, whether he has a city, or a country practice, the loss to the world is far greater than we assume. To alleviate suffering, to cheer and comfort the sick, to combat disease and restore the ill to health, is service of a high and noble order. It's hu-

mane service, for humanity, from start to finish all the way through. It's personal, altogether personal; and can not be otherwise. The stress and strain is great; and the physician, who wisely and well follows his profession, is, also, great, though he may not be famous, or regarded as great in the community he serves—he is, however, loved and appreciated by those he has greatly benefited. And, when he dies, the loss is not only the loss of his personality; but the loss of all his accumulated knowledge; medical skill and resources. That means much, for he has learned from experience with disease and various disorders of the human system, what treatment is best to pursue; and he has some pet prescriptions, some specifics on which he has learned to rely, as decidedly and, often times, positively efficacious and curative. There are many physicians, who are not writers, or contributors to medical science and literature; and those, who are, do not empty out their medical and therapeutic attainments, as you would squeeze water out of a sponge; but they hold precious, some of their valuable and reliable discoveries; and these are not given to the world, nor to the medical profession as common

knowledge, hence, when medical men die the loss is great. In their mental storehouse, or private entries, they have great treasures the world knows not of; and when their life ends, all this "cream of the cream," so to speak, of their medical knowledge, is lost—gone forever, unless, in later years, some other Doctor of Medicine brings it back to earth again; and how can we know that, if no records are available? Medicine would have been far more advanced, than at the present time, had there been a way of avoiding this great loss; and, if there was a way, of getting out of the medical profession, now alive, what is in them; and that could go on, generation after generation, the medical profession, in its rapid advancement toward pacific medication and efficiency, would astonish, not only the profession itself, but the whole world.

127 To prevent stockings from "running," don't wear them.

128 A Quaker in church only speaks when the spirit moves. Out of church he speaks only when the tongue moves.

129 "Education in China"—That's what women have at home among the plates and platters, tea-cups and saucers.

130 A knocker is a wrapper; but, when worn by the ladies, it's a Kimono. How peculiar the English language! No wonder people misunderstand each other.

131 We meet and yet we have no meat to eat—more English.

The black **bear** saw the white **bare** legs of Mary—more English.

132 Civilization is a curse, when it bars, or hampers, the domestic and business life of men and women. We are too much civilized, too much governed.

133 Why cage a bird and not allow it to mate; and take its liberty to hear it sing? Poor thing!

134 There is always a mystery in life somewhere, if not everywhere.

World War
and the
Church.

A world war could never occur, if the church reached the great mass of people and had them well in hand. The church never has and never will reach the major-

ity of the people until it reforms in doctrine and practice. The church has been going backward, while everything else of an intelligent character, has been going forward. The church is statical, non-progressive, because, like the ancient Chinese nation, it is facing backward, and taking the past as complete and final authority.

Bolshevism. Bolshevism is murder, robbery, loot,
136 tyranny, chaos. Leaders in Russia are
Lenine and Trotzky. "Bolshevism, as we
all know, demands the destruction of capital and the return of all the products of labor to the workers themselves."

"We knew, that communism, which we now call Bolshevism, was the death-knell of progress."—Quoted from **The World Tide** by Editor Metropolitan, Dec. 1919.

Debts the A debt is what you owe. It usually
Chief means money—not always, but most al-
Cause of ways. A money debt implies credit. The
Panics. source from whence the money came had
137 faith in the borrower; or the borrower
gave collateral, or that which is regarded
as security of a satisfactory sort, that is,
it was accepted by the source, that fur-

nished the loan, otherwise, the money could not have been borrowed.

There is a safety limit to credit and to borrowing; but the practice has become so generally and universally followed, for many years by individuals, and by commercial business of all sorts, and by Governments the world over; that it has been largely over-done. Now, nearly all business, manufacturing industries, railroads and corporations of all sorts, and National Governments everywhere, are in debt. Most all real estate, the earth round and over, is mortgaged; and towns, countries, cities and states are in debt. Credit is over-done, largely over-done; and over borrowing and over-credit is the cause of financial panics. They have got to come, they will come, so long as debts exist everywhere, in all lines of pursuits and industries—men are in debt everywhere; and there is nothing, with few exceptions, that men handle, or produce, that has not an obligation attached to it—and, worst of all, is the Governments of men.

Conditions are such, in the financial world at large, that if "Call money" and debts due, were generally demanded a panic would result. Credit is abused and

misused; and the borrowing habit has brought the financial world to the borderland of a world wide calamity, intensified by war. When borrowing becomes excessive with all men and all nations, then, sooner or later, the business and financial world must suffer. Call it *oposthotonos*, to use a medical term, which is a backward convulsion in the spinal column of business; and there is no cure, until we cure the habit of borrowing and doing all kinds of business, big and small, on credit. Debts are paid at one source by borrowing from another source, and getting a longer, or fresh run of credit; and debts are paid with debts and there is no end. Men come and go; but debts, like a well fed brook, run on forever. And the great and small governments put unborn generations in debt, for ages and ages. Is it just to heavily and financially burden the unborn?

If you had to pay the debts of some ancestor of yours, that lived two hundred years ago, how would you like it? But Governments have license and are run as though perpetual; and, so it's quite the thing, for Governments to load posterity with debts, forever and forever; and there is no way of escape from this sort of in-

justice, for it happens before we enter life; and we must submit and carry the load until the next unborn set arrive and become active on the stage of life.

The United States went to war ostensibly for freedom of the seas and for peace of the world; but the deep, basic motive and purpose was to save the credit of England and other powers, that owe our Government \$10,000,000,000; and it cost us \$23,318,323,000 to do it. Total gross debt of the United States Sept. 1st, 1919—\$26,600,000,000.

Government
for the
People and
by the
People.

138

A government for the people and by the people sounds good; and it has given rise to much lofty and beautiful oratory; but is it true? Is there any such government? Somewhere in North America a government of this kind was undertaken and succeeded in part; but it is not now as true to type as in former years; however, it stands as the best example of that form of government, that has, thus far, been established on earth; and, if it continues to develop, for the people and not against the people, it may maintain its early character and reputation; but there is danger.

Directly, the people have little to do with government, for the people and by the people, as now conducted, except at long intervals, when the political parties line up for election, the people vote, but not directly. The people vote for electors; and those chosen in each State vote for candidates for President and Vice-President, hence, "strictly speaking, there is no popular vote for President and Vice-President."

Then there is Congress, consisting of both the Senate and the House of Representatives. There are two Senators from each State, elected by the State Legislature; and there are about 400 members of the House elected by the vote of their Congressional District; and thus it happens, every four years, the Government goes over to the political leaders of one political party, or another; and they run the government—not for the people, but for the party; and the Government is manipulated, keeping in memory, of course, the constitution and established laws; which leaves plenty of room for departure, innovation and the unusual and unexpected.

About all there is, for the people in a government by the people and for the people, as we know it now, is the debts.

The debts are for the people to pay and they are paid by the people; and the debts are made independent of the people. This is also true of all governments headed by Emperors, or Kings — of all monarchical governments. All national Governments spend the people's money without the consent of the people. The people have no voice in the debt making—yet they must carry the load however heavy and galling; and whether they feel it is just or unjust, righteous or unrighteous, or know it to be wasteful and prodigal.

This helplessness of the people, in a government for the people and by the people, is inconsistent and paradoxical. To illustrate:

“During the war the Government shoveled money out of the Treasury and dumped it about the country in cartloads, as though it were dirt. A system of “cost plus contracts” was adopted, under which the more money a contractor spent on his job, the more profit he got from the Government, and it is a pity the people cannot even yet see how those contractors girded themselves for the fray and, under the very eyes of government inspectors, squandered by the billions the money that had been raised in the patriotic loans and

taxes of a hard-pressed people. We ceased to count in millions, and through the hundreds of millions rose into the billions. Much of the expenditure was without substantial result except the enrichment of war profiteers and war workers of all degrees."

"But it had the result of burdening the people with a debt they will not be rid of for generations, of increasing taxes to an unheard-of degree, and of destroying every public and most of the private standards of thrift and economy. The inflated prices and wages, that were paid for shoddy material and skimping work, were spent as easily as they were made. Normal values were destroyed, extravagance, and needless luxury became common, the cost of the necessities of life was correspondingly inflated, and a fearful burden was imposed upon those who still had to buy these necessities, but who had not been in a position to profit by increased prices and wages."

"So it will be seen, that what happens in Washington in the next few months, and years, is very distinctly **your** problem, having its direct relation on your happi-

ness. The Government must learn respect for the people's money, and remember that every appropriation, no matter how urgent the appeal for it may be, should be considered first in the light of an overburdened people's capacity to pay."*

This first business of a government, for the people and by the people, should be the social welfare and betterment of the people; but that, in all existing governments to-day, comes last, if it comes at all.

A government by the people and for the people, should not declare war without the consent and the direct vote of the people; for the people constitute the army and sacrifice themselves to defend and sustain their country and the perpetuity of their Government; and the sacrifice in blood and money is met by the people. Those, who pay the price, should have a voice. Many horrible, unnecessary and extravagant wars would have been avoided, if put to the people—if the people had been given a choice.

* Taken from an article that appeared in the *Woman's Home Companion*, May, 1920, under the title—"Two National Problems and How They Affect You Personally, by Miles Poindexter, U. S. Senator from Washington.

Wars of nations have been waged under five classifications—

1. Religious wars;
2. Wars for trade and territorial advantage—monopoly. Financial wars;
3. Wars to throw off the yoke of oppression and bondage;
4. Wars of usurpation and those of anarchy and revolution;
5. Wars for preservation of justice and right—and the maintenance of national constitution and unity of states—

All of which, in the loss of life and property and the financial costs, have been enormous.

The animal in men, the greed and avarice of men; and the “rule or ruin” principle; and that other infernal statement, that “might makes right” —are the unsavory, incentives of war, that is, of most wars.

An enlightened nation, that believes in the brotherhood of man and the fatherhood of God; and that cherishes the golden rule, is a safe Nation, in times of National peril, to decide the great question of war, or no war; for, if war, they pay the price in life and money. The great sacrifice is all their own.

A government, for the people and by the people, should give the people the square deal. The cost of maintaining a government in peace, or war, is paid by the people; and it is not fair to the people to squander public resources and revenues from the people, in prodigal extravagance and wasteful expenditure. A government should not be careless and extravagant with the use of peoples' money, because the people can furnish more money, like bees, that are forced to make more honey, when the hive is robbed.

A government should be run like any other great business, that is successfully and efficiently conducted, so that loss, waste and prodigal extravagance is avoided. To this end the budget system of Government expenditure should be adopted. In addition, there should be a small, well paid body of men commissioned to give their entire time and attention to the study of economics and efficiency in operating government affairs; and these men should be **efficiency experts** on the ways and means of operating government business—not with authority to act, but with authority to report to the people openly, in the public press, that which

would save time and money, and prove more efficient and productive, for the good of the Government, and for the good of all—the people. In other words, it would be the sole business of this commission, to report, how the business of the Government could be run and conducted in a business way; and suggest means for adoption to that end; and, also, point out, what is obsolete, unnecessary or extravagant, or defective and wasteful in operation, so that the leaks can be avoided. This commission, in the course of time, would make clear, what is needed to meet the over-head expenses of Government, when wisely, economically and efficiently conducted—as any great, progressive corporation and manufacturing plant, that is up to date, is run.

This Expert Commission on Government would belong to the people; and be elected directly by the people every three, or four years, as follows. Each State would nominate one candidate, then all the voting population of the nation would ballot for the candidates on a set day, and the five, receiving the largest number of votes, would be elected to office. Vacancies during the term of office to be filled

by appoint of the President. Each Government expert to receive a salary of \$10,000 per year. At the next election, the active members of the Commission would be candidates for re-election, for a second term only, along with the newly chosen candidates—so that they could be kept in office, for a second term, if they served well.

In the same manner the people should vote directly, for President and Vice-President, that is, each state nominate candidates and the people vote directly, for the chosen candidates, on a set day.

According to this plan, States are not obliged to nominate candidates for the presidency. It is optional whether they nominate or not.

The number of candidates, to be voted for, could be lessened by half, if State elections took place, prior to the general election. Then only the successful candidates of each State would be voted for at the general election.

Those candidates elected by the people at the general election, in all probability, would be elected by minority vote of all the States, except the vote of the State, that nominated or elected them, which, we assume, would give them a majority at

the general election. It matters not. The candidate receiving the majority vote of the people, from all the States, would be the choice of the people; and serve for four years.

This would do away with the dark horse, intrigue and political strategy now common at conventions where Presidential candidates are chosen by vote.

The President to receive salary of \$200,000 per year; and Vice-President \$25,000 per year. High officials of Government are under paid. They are paid stingy salaries. Extravagance in Government is not due to extravagant salaries; but occurs in other ways.

A government, for the people and by the people, should not be so administered as to antagonize the people in their peaceful, social and business affairs.

A meddlesome government, that probes home life and legitimate business life, that becomes a book-keeping government for the people; and gets its chief revenue by taxing thrift and efficiency in business, will, sooner or later, encourage dishonesty, chill thrift and provoke animosity.

If, out of every hundred men at 35 years of age, 40 are in moderate means, 5 dead and 35 have saved nothing; and if, out of every hundred men at the age of 65 years, 36 have died and 54 are dependent on children, why tax thrift? Why, Why, Why, when there are other, much more simple, less complicated, less expensive and better ways of raising all the funds needed by a government, and **abundantly** giving all the revenue required?

The expenses of a government must be met; but, if it requires the ill-will of the people to meet it, then what becomes of devotees?

Government, for the people and by the people, should be so administered, as to encourage loyalty and devotion from the people; and whatever antagonizes the people, in their own Government, antagonizes that Government.

We Don't
See and
We Do See
139

We don't see the wind, but we do see what it does when it blows down a tree, or wrecks a house. We don't see electricity, but we do see what it does when lightning strikes somewhere, or when the electric spark fires the gasoline in your automobile. We don't see germs of disease

with unaided vision; and there are disease germs, that have never been seen under the microscope; but we do see their ill effect on life. We don't see the soul of man; but we do see what it does when it loves or hates, when it is honest, or dishonest. The unseen things are always back of the seen. How slow we are to learn that fact. I have not said much, but in these few, simple words, I have preached a sermon, which ought to do much for you.

All things we see, in our fair land,
Not instigated by the mind of man,
God thought and wrought the working plan.

140

All there is to life, if we cut out immortality, is rotation of crops (human, or otherwise), and good and bad living.

The Other
World—
Immortality.

141

We do not know where it is located. Some people believe it is up in the sky—far away. In biblical stories, those who were translated, went up. There is no record of people leaving this world, going down. In mythology the gods went both ways. The god of Hades went down into the lower world—into regions of darkness. When Hades stole Persephone, he made off to the lower world; and, in course of time, she was allowed to return to the up-

per world, for six months in the year, by order of Zeus—the god of light, or day. But the “other world”, if it is anywhere, must be everywhere.

There is only one way to the “other world”; and that is the way of death. You must die to go. That is why everybody dreads the trip. It’s a one way transportation. You can never return and can only take the journey once. In this respect it differs from all other journeys. It’s final and forever. No baggage of any kind is allowed to go with the passenger; and he must travel alone and unattended. It’s a solemn, sad, lonely journey; but all, who live, must take it. They have no choice in the matter. It is positive and imperative. No material—nothing, that you can handle, or touch, or see by natural vision, goes over into the “other world.” Millions have passed over, generations have come and gone, for many ages; and that “other world” is not over-populated; and, what’s more, over-population is impossible. Only souls journey to that undiscovered and mysterious country; and what is a soul? Man’s soul is a spirit; and a spirit, if it’s anything, must be a mind; and spirit, or mind, being immaterial, does not occupy

space, hence all the human beings, that have lived and died, in all the ages past; and all the millions, that may live and die in all the ages to come, will not occupy, as much space in the "other world", as one, only microbe. Heaven will never be overpopulated.

What concerns me, above all else, in regard to the spirit world, is the question—if it be true, that the spirit is the mind, can mind functionate independent of matter in the spirit world? Flesh and blood are not allowed over there, neither are brains, hence, unless the mind can act independent of matter in the spirit world, there is no self-consciousness; and, if there is no self-consciousness in the other world, it's a delusion. God will be lonely surrounded by a lot of unconscious spirits. And who cares about the future world, if his spirit is to be unconscious forever?

"Oh home of the soul in my visions and dreams,
Its bright jasper walls I can see;
Till I fancy but thinly the veil intervenes
Between the fair city and me."

The author of the above song, in his "visions and dreams", likens the "home of the soul" to a city walled about with polished jasper; but why think of that home

as a walled city? It has no sewers, electric lights, policemen, or trolley lines, and is not walled about, as ancient cities were. A city has location and limitations, but the "home of the soul" is not citylike, except, perhaps, in population (disembodied), so that the poet let his fancy run wild; and only poets can do that and get away with it. In one line the poet sees the "bright jasper walls;" and in the next line he fancies a thin "veil intervenes between the fair city and himself." The poet had a spectacular and glowing vision, but it is not plausible, or rational, and does not help us to a true understanding of the "home of the soul."

"When we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise
Than when we first begun."

"Bright shining as the sun." Impossible. Why compare the soul to the sun? They are in no respect similar in lustre, heat, function or size.

"Sing God's praise." We do that here, and may continue to do that here-after; but, if that is the only occupation of the soul in the "other world", God will go crazy from incessant and excessive music

—song-worship. Can a soul, without a body, sing? Has it a voice? Who knows?

After ten thousand years, “we’ve no less days to sing God’s praise than when we first begun.” There is no record kept of time in the other world. Eternity is endless; and on this point the poet seems to have scored true. But vision and fancy is about all poets, and other authors have to draw on in contemplating and depicting the life after death. Writers seem helpless to give us anything reasonable about the future world, taken from natural life—from creation, and what is in evidence here on earth. God has revealed so much on the physical side of life, that evidence of immortality from this source is far better and more convincing and reliable, than poetic fancy, visions and dreams. But, before we go further, let us define, as clearly as possible, the words, soul, spirit and, also, heart, for the average mind does not have a clear idea of these terms, as commonly used in the church and as they appear in literature. Soul and spirit are synonymous terms and the distinction, if any, is not clearly defined. The same is true of heart. For example, we cite the following statement, taken from the Bible—“As a

man thinketh in his heart, so is he." When heart is mentioned, my first thought is of the physical heart, which keeps the blood circulating through the body; but that heart, the physical heart, doesn't think. Hence, what does think? There is only one part of a man that thinks, and that is his mind. Therefore, the sentence will be understood, if we say—"As a man thinketh in his" MIND, "so is he." That part of the mind, which is emotional, which is devotional and sentimental; and, which loves, is the heart-mind.

What is the soul? If we turn to the dictionary, we will find this: "*Fervor; fire; grandeur of mind or other noble manifestations of the heart, or moral nature.*" Again we find this definition of the soul: "*The moral and emotional part of man's nature; the seat of the sentiments or feelings.*"

These definitions make the soul quite similar, or identical, with the heart; and the soul is not a thing by itself, independent of the mind, for "grandeur of the mind" is characteristic of the soul.

The most clear definition we can give of the soul is to say, it is an attribute of the mind, therefore, when we use the word soul, to avoid confusion, we should say soul-mind.

Spirit in the dictionary, is defined as—
"The principle of life, conceived as a fragment of the divine essence, breathed in man." Another definition runs as follows: *"A peculiar animating and inspiring principle; dominant influence; genius; that which pervades and tempers the conduct and thought of men."*

It is evident from these definitions, that the spirit is, also, mental, and, therefore, in speaking of spirit, it would be much better understood, if we used the compound word spirit-mind.

The word spirit is derived from the Latin word *spiritus*, that is "the breath of life, mind, soul, spirit;" and we can, also, add heart, so you see, that all these terms (heart, soul, spirit, life, mind) all have a somewhat similar meaning, and are all comprehended under spirit, more or less; but all these terms, independent of the mind, would mean nothing. Let us, therefore, when we speak of heart say heart-mind, when we speak of soul, say soul-mind, when we refer to spirit, say spirit-mind, and there will then be no confusion. Go to the Bible again, and read, using the words as stated; and you will have a much clearer light on the text, if not a revelation.

If there is any distinction between soul-mind and spirit-mind, or between the soul

and spirit, it is this—When the soul leaves the human body it is a spirit; and when the spirit is in the body, it is a soul: and the mind goes with the spirit, or there is no immortality. Consciousness, self-identity, goes with the spirit, or there is no future life of any kind worth consideration. Self-consciousness is the all important thing in the future life; and, if we do not have it, in some form, what then?

“Although the human soul is united to the whole body, it has, nevertheless, its principal seat in the brain, where alone it not only understands and imagines; but, also, perceives”; — Descartes*; and, we may add—creates.

“Descartes originated distinct metaphysical dualism, which holds, that spirit and matter are two radically different kinds of substance—the former characterized by consciousness, the latter by extension—“which means taking up space by

* Princ. of Philos. (tr. by Veitch) IV, § 189. Descartes (Dā-kärt). Born at LaHaye, Touraine, France, March 31, 1596; died at Stockholm, Sweden, Feb. 11, 1650. “He revolutionized the science of thought;” and is sometimes referred to as the father of modern philosophy.

the cohesion of solid, separable, movable parts—molecules.†

There is more duality in the human soul and body, than Descartes dreamed of in his philosophy, which was good, so far as it went; but it did not go far enough.

Let us detour in our line of thought, for a short distance, so that we may return laden with more information and light on immortality. We glean from the physical side of life.

Internally, the human body has several dual parts, namely, right and left brain; right and left lung; right and left kidney; right and left ovary, if female; and right and left testicular gland, if male.

Externally, we, also, have double organization, namely two eyes, which convey light to the retina and sensation to the brain; two ears, which convey sound to the right and left ear-drum and sensation to the brain; two nostrils, which convey air to the right and left lung, through the one, branching wind-pipe; and sensation of odor to the brain. There are right and left

† Extension of space, to make clear from extension of matter, is defined as the continuity of unsolid, inseparable, unmovable parts. Why parts? That spoils the definition.

groups of perforations at the base of the skull, through which the nerves of smell pass to the brain from the right and left nostril.

The mouth, in conjunction with the nose, makes two ways for air to reach the lungs. If the nose fails to convey air, the mouth affords another way for air to reach the interior of the body, and *vice versa*. Wise and ingenious forethought on the part of the Inventor of life.

Then, in the female, there are two breasts—right and left (rudimentary in man), so that there is dual provision for food, when baby arrives.

Again, the human life has two arms and two legs, which are ample and double provision, for what they are capable of.

But the nervous duality, wherein the soul-life functions in the human body, is the most wonderful, the most spiritual and the most God-like of anything from the physical side, possessed by mankind, except the soul-mind itself.

The cerebro-spinal nervous system, is dual, in that it has nerves of sensation and nerves of motion and these act from the brain to the body, from above downward.

The will, volition and consciousness pre-
side over this nervous system.

But there is another nervous system, which acts independent of the will; and it is called the involuntary, or sympathetic system. This acts while the other nervous system rests. Every sleep would be a death were it not for this special nervous system, which keeps the heart going and puts our physical house in order, while the strong, energizing brain and will-power sleep—night after night, and wake, strong, brave and well—refreshed and renewed in youth, ready for what may come. Sleep provides a glorious resurrection of physical life; and, why not say, soul-life also?

Yet, another duality common to man and life in general, which is the greatest duality on the physical side; and which is not altogether physical; but, more or less, divine and super-human, namely—the reproduction of life. Life can not be produced without life; and life is not human in its origin. Man is not the Giver of Life, only the transmitter. Two lives must blend to give us one, or more lives. A bit of male life—the sperm cell, must blend with a bit of female life—the germ cell, to produce a life. Now, the parties to this union are

each dual in their own personality. The female life contains both male and female life, only the female life is accentuated, or predominates, hence the female. The male life contains both male and female life, but the male life is accentuated, or predominates, hence the male. Now, when these dual lives beget a life, there is a duality in the germ-cell (female) and a duality in the sperm-cell (male); and when these two combine, there is an excess in that combination of either male, or female life. If the excess of life, in the fecundated germ, is male, then the offspring will be a female: and, if the excess, in the impregnate germ, is female, then the new life will be male. Gender goes by opposites; and, as there is dual life in each gender, that begot, so there is dual life in each gender begotten; and this double duality, in each personality, that begets; and the blending of the two, to beget one life, makes a double, double duality of life in generation; and in this lies one of the chief secrets in the endless variation of life, from different parentage; and, also, though strange but true, from the same parentage.

There is duality of mind, as well as body. Mentally men and women have

much in common in thought, action, and conduct; but there is a marked difference in the average male mind, and the average female mind, which needs no explanation, that is, it's an accepted fact.

Again, it is not uncommon to find double personality in one individual, whether male, or female gender. Furthermore, psychologists tell us, and it is now generally accepted, that humanity has a conscious and a subconscious mind—a dual mind common to all of us. Verily, “The highest study of mankind is man,” for we can not study man, in his entirety, without the study of God also.

Now, that we have brought to your attention the duality of man both physically and mentally, let us return to the main line of our topic.

As the mind in the body is dual, the mind outside of the body (the spirit-mind), we assume, is, also, dual. That is the logical conclusion, for how could it be otherwise, if the mind of man is like the mind of God; and it must be so, only differing in scope and accuracy. Man's mind has its limitations, while God's mind is boundless. Man's mind does not always detect error, while God's mind, we believe,

is perfect and incapable of error; and though dual, active in every possible direction. And God must be the Mother-God, as well as the Father-God in thought, for thus He made us.

God works by similars, duality, opposites, dissimilars and variation, and thus man works. The universe, and all created things, and life in the natural world, reveal the mind of God, the Creator, as plain as A. B. C.—not, that we understand, it all; but we understand enough, and so much, that we can not deny and must admit, that super-human intelligence, wisdom, forethought and plan, adaption and fitness, are displayed everywhere — abundant evidence, and convincing evidence, of a first cause—the Master Mind, who evidently foresaw what he was doing from the beginning to the end, and brought law and order out of chaos; but the origin of such intelligence, wisdom and knowledge, who can fathom, who can have the least, or remotest conception—it is utterly impossible, for mankind to grasp.

Man's mind, to a limited extent, varying, of course, with men — (their intelligence, genius, intuition and their attitude toward God), is like the mind of God, or

may become so, more or less, imperfectly; for the workings of the mind of man are similar to the workings of the mind of God; for man, also, creates, plans, invents, reasons, and considers adaption and fitness. Man's creation of machines, that knit, that fly, that talk, that travel, below or above water; and many thousand other inventions and creations, are evidence, that his mind works, in creation, as does the so-called Divine mind. This fact can not be intelligently disputed. Only an ignoramus, or a fool, would fail to see the likeness between God and man.

Now, if the disembodied, invisible mind of God, the Creator, can work everywhere in the universe unseen, does that not show, that the mind of man, though set in a visible body, can continue to work after it has left the body? If God, from an invisible world, can act in this visible world (the earth) without an organized body, then why will not man do the same in reverse order; for, if God's mind can act independent of a perishable body of flesh and blood, so will man's mind continue to act, when he has laid down that body. It's a poor rule, that don't work both ways, whether we consider the natural, or the super-natural.

It is very wonderful how mind came to inhabit matter. Matter is dead; and dead matter was organized for life. This step in evolution no man understands—the step from dead to living matter, that is, organized matter.

Progress is by evolution and variation. That is the way God works and that is the way man works; and though we understand not what life is; and though we understand not how dead matter was made to live, we may clearly trace the steps in evolution from dead matter to the mind enthroned in that organism known as man.

Matter came before organization, and matter was organized to accommodate and display life; and organized matter, possessing life, was capable, at first, of only three chief attributes, namely, **function, growth and reproduction**. This is true of the vegetable kingdom. In the vegetable world we have life, a great variety of life, variously organized, with varying functions, conditions and periods of growth; and variation in the manner of reproduction, etc.; but nothing more. There is life, but no mind in the vegetable kingdom, but God's mind is manifest there.

Now, a step higher in the organization of dead matter, brings us to the animal kingdom. This kingdom is more or less dependent on the vegetable kingdom, which preceded it.

In the animal kingdom we have a higher type of life, than in the vegetable kingdom; but, like the latter, it varies in organization, in function, growth, and reproduction; and the lower types of life, in this kingdom, vary but little, from life in the vegetable kingdom. But the animal kingdom possesses locomotion, greater and more complex organization, respiration, digestion, sensation and, above all, this one **new** thing is added, namely, **instinct**, so called, which is the fore-shadowing of mind; and God's mind is, also, manifest here.

Life feeds on life; and the life in the animal kingdom feeds on life in the vegetable kingdom; and, also, feeds on life in its own kingdom, as the robin feeds on the worm, the cat on the mouse, or rat, and man eats fish, beef, poultry—all kinds of life. Life keeps life alive. However, broadly speaking, both kingdoms are much alike in the main characteristics.

There is life in the organized matter of both; and both functionate, grow and reproduce under varying conditions, with great variation in individual lives; and, also, variation in classified groups, but whatever these variations, or differences, there is only one great difference, in the main, which the animal kingdom possesses over the vegetable kingdom, and that is **instinct**.

The vegetable kingdom has organization, life, function, growth, reproduction.

The animal kingdom has organization, life, function, growth, reproduction and **instinct**.

There is this about instinct. It is an impelling and controlling, embodied influence on life, difficult to define, which seeks gratification, and impels the life to action along rational, intelligent lines; but it has its limitations and is exercised in special ways, largely according to organization and function, hence, as organization and function vary, the instinct varies. But there are animals, that display more or less intelligence, which seems to be a **super-instinct**, or a little more than ordinary instinct. They evidently learn from experi-

ence; but the animal kingdom, if we leave out man, has no soul center, that has introspection, no concern about this life or the future life, has no knowledge of death and is not capable of worship, experiment, education; and has no mentality, that can overcome instinct, no knowledge of right and wrong, no moral sense, no ambition for greater and better things—in a word, no mind; but the mind of God is more fully revealed in the animal kingdom, than in vegetable kingdom.

The third step in the life of organized matter brings us to man; and this step is more than a step, for between organized animal matter and man, there is a great gulf—a wide distinction, a break in evolution, which scientists can not account for. They have searched, far and wide, the universe over, for the missing link; and have not found it. Organically, man belongs to the animal kingdom; but he is so far above and beyond any life below himself,—so superior and exalted in his make up, as a whole, that he is classed by himself; for in man, the acme of physical creation seems to have reached its climax.

And what in man gives him this superi-

ority of life? The mind. And what is mind? We do not know.

Man stands at the head of the animal kingdom. All life below him is subject to his will. He is the only life, that habitually walks in the erect position. He is the only life, that laughs and weeps, that suffers remorse, that has a conscience, and desires and hopes for immortal, eternal life. He is the only life, that talks, that has a language, that grows and unfolds, as thought unfolds in invention, knowledge, discovery, investigation, analyzation, experimentation, truth, in fact, as the evolution of the mind goes on. Verily, he is the Lord of the earth, in that he rules, to a large extent, all other life; and in that he meets conditions, more or less, perfectly, as they arise; and he has the power of adaption and preservation and creation, using the things that are; but his organic life has limitations and must die. Here he is helpless and ceases to rule. He can not conquer death.

In death, what dies? When a vegetable dies the organic ceases to act, organization breaks up, disintegration takes place, and matter reverts to its source. Carbon lets go its combination in the veg-

etable and returns to carbon; sodium, in the combination, is released and returns to sodium; and the same is true of all the elements in the vegetable, they all revert to where they were before they were taken up and embodied in the organic, functioning life.

If the vegetable is eaten, it becomes digested and eventually reverts to elementary matter—its source. It may nourish, for a time, the life, that eats it—the carbon going to the fatty tissue because it already has carbon, is made up, in part, of it; and the nitrogen goes to the lean tissue, for it contains nitrogen; and the phosphorous goes to the nervous tissue, for it contains phosphorous and so on; but finally the vegetable, though eaten, reverts to its source, that is, to elementary, dead matter.

If the vegetable is pulled out of the ground and deprived of nourishment it dies. If it receives no water, or light, or air, it dies. Death is a cessation of functionation beyond the endurance of the plant. If the organic system of the plant can not act, that is, functionate, it dies. If it can not take on what it requires, and is unable to give off the waste in its tissue organization, it dies. Hence, death, in the

vegetable, results when its organs are damaged, or destroyed beyond repair; and the plant can not continue to function; or when nourishment, water, light and heat—one or more of these essentials to growth and function, are not supplied, or withheld, for a sufficiently long time, then death follows;* and matter reverts to its source by disintegration.

All that has been said of the vegetable, is more emphatically true of the animal. The vegetable gives off through its leaves gases. It does not eliminate waste like the animal; but it must eliminate, though in less degree, in its own way. When an animal dies there is cessation of function, disintegration of organization, and matter returns to its elements.

Animals die daily. They are constantly taking on and giving off to live. They take on to supply the waste. They take on to build up and to sustain life; and they give off to save life; for, if they did not

* The cactus-slab, the seed of wheat, and other seeds, will live many years, sometimes ages, deprived of most every thing essential to growth and reproduction, and will germinate, when given a chance; but these are the germs of life, not the growing plant; and favorable conditions prolong their vitality. These may seem to be exceptions, but are not.

give off, they would die of self-poisoning.† Die from lack of elimination; die, for what is to be given off, is already dead—it has already become detached in the organism, and more or less broken up and in the process of elimination and disintegration, which, outside of the body, will continue until the limit is reached, if not reached before. Hence, death is not the horrible thing we think it is, for man, in part, dies daily; and complete death, organically, only differs from partial death, in degree. All that dies, in us, is our anatomy, the organic man. We die, as dies the vegetable, as dies the animal. The part, that dies, is only the organic part, that returns earthward, to its source, to that which is already dead.

Man possesses, broadly speaking, all that the two Kingdoms below him possess, and more.

The comparison is as follows:

Vegetable Kingdom — organization, function, reproduction, life, death.

† Hibernating cold and warm blooded animals seem to be an exception; but they are only partially so, as function of some sort, is active though feeble, irregular and curtailed—only so during the hibernating period.

Animal Kingdom—organization, function, reproduction, **instinct**, life, death. Instinct is the new thing given to the animal kingdom, not possessed by the vegetable kingdom.

Mankind, compared to the two preceeding Kingdoms — has organization, function, reproduction, **instinct**, **mind** (soul-mind), life and death. Only the organic matter dies in all three kingdoms; and **mind, the soul-mind, is the special gift to man.**

This classification, condensed, reads as follows—

In the Vegetable Kingdom there is—
Organic Life.

In the Animal Kingdom—**Organic Life, and Instinct.**

In Man's Kingdom—**Organic Life, Instinct and Mind.**

To put it in another way — The vegetable has **function**. The animal has function and **instinct**. Man has function, instinct and **mind**.

Organic function is common in all three kingdoms; but mental function is only true of man. Here is another duality; and duality appears in man only in the possession of instinct and mind.

We have set man aside, in a kingdom by himself, notwithstanding the fact, that organically, he belongs to the animal kingdom, because he possesses, what the other two kingdoms do not possess, namely—mind, self-consciousness and reason.

It is wonderful, and profoundly impressive, when you consider all the evolution of creation on a progressive scale, from dead matter to living vegetable matter; varying in many thousand ways in organization and function, followed by the evolution of the animal kingdom, which is a much higher scale of life; and which, also, varies in many thousand ways in organization and function along a continually increasing and unfolding plan of life, to which instinct was given, which varies, as life varies; and then, finally, when organic evolution was brought to a climax, it was displayed in a new creation—man, to whom was given a soul-mind. Think of it, all this vast array of evolution, wisely planned, on a progressive scale, that transformed dead matter into living matter, — life, life, and more life, varying, ever varying, but always ascending and expanding.

Until the living woke the dead,
Until soul-mind in man was bred.

Now, let me ask, would the All-Wise Creator have done all this to destroy it with death? To let man be blotted out and die, as dies the vegetable? A thousand times no, so says our aspirations, and desires, so says our heart-mind, our divine-mind. If it were otherwise, God would appear unreasonable and foolish.

From the foregoing, it is evident, that, if evolution of life had stopped with the vegetable kingdom, there would be no knowledge of God. What does a cabbage, or a tree, know about God?

Again, if the evolution of life had stopped with the animal kingdom, there would be no knowledge of God. What does a cow, an owl, the dog, the whale, an elephant, or the gorilla know about God?

The ant, the spider and the bee,
Know not God shapes their destiny.

It is only when we come to man, that God is known—that we find life, in which the divine spark seeks and recognizes the Divine. Likes have affinity for likes. The spirit given, seeks the spirit giver; and the spirit-mind is the soul-mind. The Divine-mind is incarnated in the mind of man—as much as he is able to take on, or according to instinct, educa-

tion and mental genius, with which the life is endowed.

Search everywhere, the whole earth round,
In man, alone, is God's truth found.

Herein we see God's dependence on mankind. We are dependent on God, yes; and he is dependent on us. Why, therefore, belittle man and exalt God? If we believe in and recognize God's dependence on us, then we are exalted, then knowing, that he is in accord with us and we are in accord with him, there springs up in our mental heart, responsiveness—admiration and love—all embraced in the so called uplift of the soul.

Only the chords, that are keyed alike, vibrate. The wireless message is only caught by the receiver, that is **in tune** with the transmitter; and like truth holds good in psychology—in the realm of mind, as in the realm of matter (physics). How perfectly simple, and natural is this gospel, when you behold and accept it. It's plain and easy to understand. Not so with the ready-made religions.

"Let each man think himself an act of God,
His mind a thought, his life a breath of God."

—*Bailey's Festus.*

“A sacred spark, created by his breath,
The immortal mind of man his image bears;
A spirit living 'midst the forms of death,
Oppressed, but not subdued, by mortal cares.”
Sir H. Davy—Written after a dangerous illness.

We may gather somewhat of a new view of immortality from an old illustration, namely, the silk-worm and the butterfly. The silk-worm, we assume, and it's probably true, does not know why he is created, nor that his life is soon to undergo a physical transformation and pass out of existence, as a worm. If he did know, he might worry about it, and be in doubt, as to his future life.

The silkworm is a complete organic life, that functionates according to its organization and instinct. He has locomotion, eyesight, digestion, sensation, and is completely formed to live and to do; and he takes care of himself and feeds and feeds and grows; and then there comes a day, when he begins to form his own sepulcher — formed of pure white, soft, durable and costly material, that is, yards of silk web, lined with a hard, waterproof casing, into which he retires and seals the door—and alone, in that dark grave, his life, as a worm, goes out; and after a lapse of time, there emerges from this grave another life of different forma-

tion, organization and function. This life does not crawl as did the worm, for it has wings and can flit in the sunlight and among the beautiful flowers. This new life not only has wings, but it has a different body, different legs, different appetite and feeds on food the worm knew not of. It, also, has a new head and new instinct. The old life is blotted out—the worm life and instinct; and a new life **with a new** instinct is born; and this new instinct is the thing I wish to emphasize, for it is suggestive of psychic life, soul life. A radical, wonderful change took place when the worm died and the butterfly lived—ushered into life to generate and give back the life, that was given him; but the most wonderful change was in instinct.

All the worm was used up, transformed and given over to the butterfly, or silkworm fly, as nothing remains, but the empty grave, when the fly comes forth. But the new life is less bulky, less in size, and more attractive and active and agile than the worm, and lives a superior life. Now, all this physical transformation in life, death and life, is a fact known to us all; but do we understand it? No. We only know, that the worm lived, lost his

personality, so to speak, lost his identity and passed away — ceased to exist; and then emerged physically transformed into a very different form and life, than that he first possessed; and he knew it not. He feared not, he was conducted through, made over and translated, and lived again more glorious than before.

Now, if the creator can do all this with a worm—in a corporal, physical way, using material things, that we see and handle, will he not do as much for mankind? Will he not take care of the soul-mind, when the material body fails? Why fear? Why doubt?

“That which is born of the flesh is flesh; and that which is born of the spirit is spirit.” Remember likes go to likes. The earthly body—the organic, material body, goes back to its source, to earth; but the spiritual (the soul) does not go down, it goes to its source—the source of all spiritual life. Herein is shown one of our dualities—we have several. Remember the worm-life did not stop with the worm. It went on until a life was evolved—that gave life; and God does not let the soul, that longs for immortality, and the only soul on earth, that knows him, or ever thinks of him—that took

ages to incarcerate, go down and be blotted out forever, with the death of man's body, which can only live at best, for a few short, troublesome, eventful years.

It is no more impossible, for God to save the soul, when the human body dies, than to save the fly, when the worm dies; and we know, that he does that, for it takes place before our own eyes and we must believe in spite of the mystery—in spite of our not understanding how such things can be; and in spite of the fact, there is no one, that can explain such transformation to us.

What keeps us alive? On what does our life depend?

It takes two lives to beget a human life; and when that life begins on earth, why does it live? The common belief is that life possesses within itself the essential agents and power to live; but that is not so. At birth, man would not live an hour, if it were not for what he takes on from without his organism. Organism means—collection of vitalized organs in one body.

The fact, that man lives at all, is due chiefly to what he takes on from without, not what he possesses within.

About all the known powers, that exist in the universe, which powers man makes use of to operate his own mechanical inventions, motors, and machinery of all sorts, are necessary to operate his own body—which, on the organic side, is only a motor, a machine, which must function, operate and run because of essentials, which are supplied from without; and without this supply from without, life is impossible. What man creates in a mechanical way, out of material things, God creates in a vital way, also, out of material things—matter; and both depend on the same powers to functionate, to be useful, to get results, either vital, or mechanical.

We cannot live without air; and air originates outside of the human body and is used by man for power to run his own mechanical inventions; and God uses it to run his own organic invention—life; and when we die, the air does not die.

We cannot live without water; and water originates outside the human body and is used by man, as power, to operate his own inventions; and God uses it to operate his vitalized, organic invention—man, and when we die, water does not die.

We cannot live without electricity; and electricity is used by man as motor power. The brain is sometimes referred to as the human dynamo; and the nerves carry electric messages, or sensations, to and from the nerve centers, to all parts of the organism; but when we die, electricity does not die.

We cannot live without light; and light comes 95,000,000 miles distant to benefit us, to give us vision and sustain us; and light is sometimes mechanically used by man as power; but when we die, the light does not die.

We cannot live without food; and man's food is organized material—life, from the animal and vegetable kingdoms, which is consumed as fuel, to keep man's organized, mechanical life going, to supply it with heat, and nourishment, to offset the waste and elimination, that is constantly going on. The same food can be used as fuel, to furnish heat for motor, or mechanical power; but wood and coal are less expensive; and the vegetable kingdom is the source of this organized material, so that the supply is abundant.

The food taken by man is organic life—vegetable and animal. The organic life-

food dies, the human organic body, which it supplies, also, dies. Likes supply likes, likes go to likes, likes act alike. The food, for the organic, is, also, organic; and all that is organic decays. Man's food is from without, like all the other things on which his life depends; but **food is the only thing from without** necessary to the life of organic man, that dies. All the other enumerated agents, air, water, electricity, etc., on which man's life depends, do not die, for they are **not** organic; and these forces, or powers, which man makes use of to operate his own mechanical devices, are all **invisible**, except food, as water becomes invisible as steam, or when it evaporates; and not one of these forces decay (except food); and we do not know the origin of any one of these invisible, or visible forces, nor how the supply is kept up, except food, which is the dying supply.

Man invents an electric motor. It is made up of parts; and is a perfect, organization of inanimate parts; but it can not operate itself. It has no power within itself to function. Not until the electric current, from without, is turned on, is it a useful thing, a thing of action. It is much the same with our organized life. It's no

good—it's a failure, without the energizing, invisible, God given, undying agents from without. Without these, man's organization fails. He can not live a day.

Man, organically considered, is a living machine. He is made up of organized parts. He must functionate, or die. The cessation of function is the beginning of destruction. If his lungs are consumed by consumption, he dies. If his kidneys undergo organic change, and sufficient destruction of tissue takes place, he dies. If his heart is damaged by rheumatism, beyond capable efficiency, he dies. If apoplexy occurs in the brain; and the blood pressure acts too much on certain centers, he dies. If he does not properly eliminate deleterious material from his system, auto-intoxication and poisoning takes place, and he dies. And so it goes—blood poisoning, infection, disease germs (bacteria), to say nothing about accidents, kill him. There are so many things to cripple, stall, and put the human machine out of order, it's quite remarkable how we endure and continue to live; but it's **the outer things**, that give us life—or sustain life, more than the inner things. The inner things die; but the outer things never die.

The mechanical power devices of men must be kept in order to functionate. If they are not lubricated and fed they do not work well, or quit action. If the mechanism becomes foul, worn, defective, or gets out of adjustment, the machinery fails to act. If the fuel is not good, inadequate, or not supplied regularly in the right way, and in sufficient quantity, the mechanical organization will not continue to operate. All the mechanical devices of men are dead without the forces from without to set them going and keep them going; and these are, the undying, invisible forces, on which man's life depends, strange as it may seem, nevertheless, a truth, that cannot be denied, or set aside.

There is not enough life, in life, to sustain life, without the organic, living, dying food from without, which feeds the living, dying, organic man; and this is not enough to keep life going. Life, also, requires to live, the other powers from without—the undying powers; and these do more for life, than life itself, though the powers referred to are not regarded as life. Give life perfect and complete organization and health, with all its functions working normally and at best, with food and all the

outside powers, or forces, supplied regularly, in sufficient quantity — pure and wholesome, without any disagreeable change; and life cannot endure long, for man's body, in spite of life, like all functioning machinery, must give out, for there is a limit to endurance; and, in time, it will wear out and cease to live, whether diseased, or not.

The life in the vegetable is a mystery. Life in the animal is a mystery. Life in man is a mystery; and life, wherever you find it, is mysterious.

The vegetable cannot live on the life within itself. It is dependent, for development and the continuation of life, on the powers from without. The same is true of animal life, hence, man is not far removed from the vegetable and animal; as to his higher and superior organization being able to overcome death of the body. He dies as dies the vegetable. He dies as dies the animal; and his organic life, while it lives, lives chiefly on, or because of the undying, mysterious forces from without; on which it lives, for a short span, and, without which, its own life, would not survive over night; and these forces run wind-

mills, electric motors, and power plants of all sorts.

Instinct is the greatest endowment given to the animal, the automatic attachment to life, that makes the animal superior to the vegetable; and mind is the great gift to man, that exalts him above the animal; and gives him a vision of his Creator.

Man is the oracle of God; and, in all life, the only intelligent outlet, for the Divine life.

In human life, there is no soul-life without the mind; and mind and soul are identical, or linked together so closely and intimately, as to be inseparable.

There can be life without soul. The vegetable is dual. It has a root and a shoot. The one goes up, the other goes down. It has life, but no soul.

The animal has dual life—body and instinct, and lives without a soul. Soul is not necessary to life on earth.

Man has a triple combination of body, instinct and soul; but the body is not dependent on the soul for life; and the soul does not prevent death of the body.

The human body is dual; and the soul-mind, like the body it inhabits, is, also, dual. It can be positive, or negative, it

can favor, or oppose, it can love, or hate, it can be honest, or dishonest, evil or good, etc.

The soul is the man at the wheel. The automobile has an engine and various mechanical parts, which makes it a complete unit for service; but it has no power in and of itself to function. The power is in the vaporized gasoline and electric spark, which fires the vapor. They energize the automobile and set it going; but it cannot direct and guide itself. There must be a man at the wheel. He is the soul that runs the auto, slow or fast, backward or forward, safely or unsafely. He may give it a long run, or a short run. He may damage the machine in the way he cares for and runs it, or he may wreck it. And thus the soul may run the human body. It dominates, controls, directs, and operates the life of man on earth. The soul is at the wheel of the organic, functioning, mechanical body of man. The soul, through the will-power drives the body and has complete control of it, as to the work performed and as to its speed, conduct and character.

The energetic soul-mind would soon tire out and kill the body, were it not for

sleep, when the soul leaves the body, or becomes dormant, or latent; and the body rests and recovers its fatigue and exhaustion. But the instant sleep is over, the soul is at the wheel of life again; and it runs the body wisely and well, or into trouble and disaster. A man is never better than his soul.

“Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measur’d by my soul;
The mind’s the standard of the man.”

Watts—False Greatness.

In life we find variation in organization and function in both kingdoms—vegetable and animal. In the animal kingdom, we find variation in instinct; and in man, variation in soul-mind. It is this variation, that accounts for progress in the world.

The soul-mind, operates the organic, living, dying bodies of mankind through thought and will; and the body is responsive to the soul; but the endless variation in soul-minds accounts for scientific discoveries, invention, creation and the revelation of truth, that is steadily unfolding through the ages, as generations come and go.

The body of man has reached its climax

of development. It is all that it ever will be; but the soul of man is yet young, and will continue to develop, in this life, and in the life to come.

At birth the human babe has abundant organic life and instinct, but no soul, unless it be latent, hidden and inactive. Baby sleeps and eats, but has no mind. If it was born with a soul-mind its growth would be stunted; and the soul-life-force would kill the body—the organic life-force.

The involuntary brain and nervous system are active before birth and in full force at birth; but the voluntary, is not developed at birth; and the voluntary nervous system does not act rationally until the voluntary brain directs its action. The voluntary man becomes the Good Samaritan, or the one, who passes by on the other side; the righteous or the unrighteous devotee; the good or the evil spirit; or, to use a figure of speech, angel or devil. Herein is revealed another, and the most wonderful duality of man, for the soul-mind can not enter the voluntary brain any faster than it develops; and, if it never develops, the soul-mind is shut out of that life, or can only

functionate in a restricted, irregular and unrational way, as in the natural born fool. The soul is restricted and can not function normally in an undeveloped, abnormal, or diseased brain, hence mental weakness, foolishness, or insanity. The fault is not with the soul, but with the instrument. Restore the diseased brain to health, and the soul will again function rationally—sanely. We do not treat the soul mechanically, or medicinally, we treat the instrument. Soul can only be treated by Soul. We do not breed the soul, we breed the instrument. The instrument with only three strings, will not give the music of an instrument of five strings; and a defective, imperfect, or unsound body, will discord, curtail, or spoil the music of the soul. Herein is a revelation with plenty of room for expansion. On the other hand, if the voluntary part of the brain is of a superior order and develops normally, and the soul-mind is endowed with special traits of genius, or intuition, the outcome of the soul-life is far beyond and above the ordinary life.

The instrument may be defective, but not the soul. The soul would functionate, if it could; and death of the entire body

(organism) is death of the instrument only, not death of the soul.

You may know a man's soul by the way he drives his body. Conduct reveals the soul and fixes character. The unseen is revealed in the seen. Straws shows which way the wind blows, so does the weather-vane; and even the little ripples of water on the surface of the otherwise placid pond, reveal the direction of the unseen wind. I believe, that most, if not all of the unseen, is revealed in the seen, if we only could discover it; and so is the soul.

How did we come to possess this double brain and nervous system—voluntary and involuntary? It was not our own creation. We did not make it, or find it ourselves, hence, from where did it come, if not from a super-human force—God the Creator.

What is the soul of man? We don't know. The nearest we can come with one word, is life, with two words—eternal life. To venture a more extensive definition, let us say—soul is the adynamic, invisible, undying power from without the human organism, that dwells with man on earth during the life of the body; and which controls and guides the life of man, for better or for worse, until death of the body

severs the union; and then, the undying soul, set free, lives on and on forever. The soul-mind at death of the organic man, becomes spirit-mind. It's life, life, life undying, immortal, eternal life. God, who made possible soul-life on earth, would not destroy that life with the death of the body, which so soon reaches its final doom and destruction and decay, so far as each individual, corporeal life is concerned. No, that would be folly. God, it is logical to assume, does not start anything so noble, intelligent, ingenious, emotional and devotional, as the life of man, with a soul akin to the soul of God, and not complete its course; but let it go out in its earthly evolution, like a falling star into the blackness of darkness forever. No, likes go to likes; and, if God has eternal life, so does the spirit-mind of man. If God is undying life, then the spirit-life of man is undying also. Remember all the powers from without the human body, that sustain, our temporal life, are undying, except the organic, dying food, that feeds the organic, dying body; and the soul of man is superior to all these exterior, undying powers; for it was life, before it came to life in man; and it will continue, as life, after its earthly dwelling place is destroyed. You

cannot destroy life itself—the vital power and spark from without the human organism, any more than you can destroy air, water and light. Spirit-life is undying, if God is undying. Only organic things die. Life is not organic. Life knows no death.

Spirit-life — invisible, undying, inorganic, adynamic life, dwells with the visible, organic, dynamic, dying life, so long as the organic life lives. There can be life without soul, but there cannot be soul without life. Spirit is life, which is independent of matter. If that is not so, then there is no eternal life and no God. When a soul becomes incarcerated, it is fixed during the life of the organism. It does not travel about; and God could not be God, if he was not more than one soul in one body. Soul-life is one thing, organic life is another thing. Do not confound the two. They are unlike, distinct, and separate, though both, for a time, are in the same body. Soul-life is no more like organic life, than light is like the eye. Light is from without the eye; and the spirit-soul, the soul-light in man, is also, from without the body—both are undying powers. Herein we see again the dual life in man.

You find God when you find your soul,
For they are like in kind.
It's true today, as true of old—
Soul is immortal mind.

Some people must be shown; but the great majority of real things can not be shown; and we repeat—the unseen forces are the greatest forces—gravitation, electricity, vital and atomic forces and others.

Nobody doubts the fact of the radio message, which travels unseen at the rate of about 186,300 miles per second; and it could not be seen, if its speed was as slow as the speed of a turtle.

The union of atoms and the disunion of atoms, especially the latter, is evidence of great force. Our explosives, some of which are very powerful, exert that power, heat and light, when the atoms are instantaneously liberated, or set free from their combination.

The unseen forces, which we understand, in part, and know about, show how the unseen forces, which we do not understand and know scarcely nothing about, are possible.

Adaptation, cause and effect, the fitness of things, the dependence of one thing on another, the revelation of intelligence and wisdom everywhere in nature

and in life, reveal a supreme, master-mind back of all the seen and unseen and pervading it all; and this we call spirit, this we call God. Call it what you will, it's there; and spirit-mind is the greatest unseen force of all, for it's back of all; and among the living seen and unseen things, man is the most God-like; and that is why—because of his likeness to God, he may know God; and the more like God he is, or becomes, the more he knows God.

There must be a mind to know a mind, there must be a soul to know a soul, for only likes, that know, can know. And, if God hears and answers prayer (all those who pray think he does), then there is communication between this world and the next; and Sir Oliver Lodge is rational and in accord with all who pray; only he affirms, that disembodied minds, may, also, like God, communicate with minds on earth—and, if the disembodied mind of God can do that, why not the disembodied mind of man; God, in all probability, is as much on earth as elsewhere; and the souls of the departed may dwell among us.

We find no mind in pumpkin vine,
We find no mind elsewhere,
Until we come to man designed,
By God's mind, everywhere.

It's in the stars and in the sea,
And everywhere displayed;
But disembodied and unseen
Until mankind was made.

O mind of God, and mind of Man!
It's mind, that mind doth know,
Hence, without man's mind, understand,
God's mind could not be known.

O mind of God and mind of man!
Their likeness makes them blend,
For only mind can understand
The mind, that has no end.

Oh little mind, that dwells on earth!
Your stay is for brief years;
But death, though dark, is but a birth;
And then, God's life is yours.

It's life, undying life, that lifts
The Soul out of the clay;
And death, but consummates the gift
Of immortality.*

Did you ever consider your own nativity — your condition before and after birth; and the wonderful change, that takes place, in organic life, at birth? Prior to birth you are in your chrysalis stage of life. You have eyes, but you do not see. You have ears, but you do not hear. You have kidneys, but they do not act. You have digestive organs, but you do not digest. You have lungs, but you do not breathe. If you did breathe, you

* The title of this poem, by the author, is—Mind of God and Mind of Man.

would drown yourself, for you are living in a globe of water, which is the very best medium possible for your welfare, prior to birth, and of great assistance to normal labor at birth.

The Creator planned all this; and he made ready, that is, prepared you, for the change in your life, which would take place at birth; and, what you are before birth, and what you are after birth, are most wonderful; and clearly show premeditation and fore-thought, inventive genius and wisdom on the part of the Creator: for every detail is attended to as carefully as you, yourself, would prepare for a difficult and hazardous journey.

Think of it—the eyes are made in the dark, but they are perfect optical instruments, for use in another state of existence, which is to come, when we are ushered into light.

The lungs are correctly and perfectly formed for breathing air, where there is no air; and, when completed, tucked aside, left in a compacted and collapsed state, ready for use, when we are brought into a new world, where voices and music float on the vibrant air; and we must breathe

that air, through the heretofore inactive lungs, or die.

Surprising, as it may seem to the uninformed, the circulation of the blood through the heart changes in a surprisingly short time. If this fails, we get blue babies, and death follows. At birth, the blood discontinues its circulation through the navel; and the opening in the heart, necessary before birth, is closed, and the blood from the heart is now sent to the lungs for air and back to the heart, before going into general circulation.

The digestive tract, with its accessory organs, is made ready for future use, where there is no food, that can be taken into it; and hence the salivary glands, the stomach, with its gastric juice, the liver and pancreas, are of no use — inactive, until there comes a day when we are fed in another way; than, through that long and slender chord—the vital highway, that connects mother and child, through which air and nourishment from the placenta are conveyed to you while yet unborn, in the womb-cocoon stage of your life; and then, at birth, the whole thing changes. The old plan of life is given up and the new plan of life is taken on. Wonderful, beyond

words! Understandable? Yes and no. We understand much; but there is much more that we do not understand; but we see enough to know, that only God could do these things.

There is so much to life prior to birth; and so much in the radical change, that takes place in life at birth; and so much to life in the development of soul-mind, that no man can fathom, or embrace it all, simply behold, understand a little, and wonder how all these things are possible.

Birth of the body is like coming from one world to another; and we are made ready for it, and we know it not. We come without our knowledge or consent. It's a long time after birth before we know anything about our nativity. But the great point I wish to convey is the preparedness of our organic life, for the advent into the present life; and that it was well and wisely planned and ingeniously and safely carried out. And when the change did come, all the inactive, living organs were brought into play, and sustained, with one exception, by the undying, energizing, ethereal, seen and unseen powers, from without our corporal, organic self.

Now the changes, that take place, when

the organic life and the spiritual life separates, in after years, because of the death of the body, in all probability, are just as completely thought out, premeditated and planned, as the change from the prenatal state to the natal state; and, if so, death of the body is not death of the soul; and the change, from this life to the future life, is no greater, or more radical, than those, which took place when you were born, but differ in kind.

Why is it, that with so much revelation of truth in nature and in life, we do not learn to discern the Divine life everywhere, both without and within ourselves; and place our confidence and faith in what He is doing for us, for when we grasp our oneness with the Source of Life, we feel, that we too, are eternal?

One of the best evidences of an expanding, growing soul-mind, is, that it has not only revelation, but inspiration. I am a very ordinary man; but I must confess, that I, now and then, have inspirations; and there are many other men and women in the world, who have had the same experience.

I recall an inspiration, that came to me, unexpectedly (and that's the way inspira-

tions come) while in charge of a confinement case. The labor was a regular, normal labor and all went well. When the baby was born, I placed it on a small, woolen blanket, spread out on the bedside, which was to be its swaddling clothes. The baby was healthy, and well developed, but it did not breathe. There it lay. It did not cry, it did not breathe; but it was rosy, and as much alive as any babe, that was ever born. It was in this world, where it had arrived in perfect condition, but it did not use its lungs. It did not take on air, as you and I make use of it; but life was perfect.

In the little while, that this condition lasted, I had a revelation of how life goes on prior to birth; and it seems to me, that I was a bit nearer to God, than I had been before. I could not wait long. The placenta (after birth) was still in tack (attached to the mother); and the supply of air was still being conveyed from mother to child, through the unibilical chord. I pinched the cord and cut off the prenatal circulation and immediately the babe took its first breath of air and cried; and I turned it over to the nurse.

Life does not begin with the first

breath, and life does not end with the last breath.

The march, from the cradle to the grave, has been going on for many ages and will continue for countless ages more. The young grow old. Generations come and go. Across the stage of life, the great procession of humanity goes marching on, the ranks are ever being filled, as fast as they are depleted, we can not retrace our steps—none turn backward, and the great caravan moves on unceasingly, as of old, with all its joys and sorrows, with all its burdens and cares, with all its sins and errors, with all its faith and prayers.

The living tread the paths their dead sires trod.

“O Time and Change!—with hair as gray
As was my sire’s that winter day,
How strange it seems, with so much gone
Of life and love, to still live on!
Ah, brother! only I and thou
Are left of all that circle now,—
The dear home faces whereupon
That fitful firelight paled and shone.
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o’er,
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard-trees,
We hear, like them, the hum of bees

And rustle of the bladed corn ;
 We turn the pages, that they read,
 Their written words we linger o'er ;
 But in the sun they cast no shade,
 No voice is heard, no sign is made,
 No step is on the conscious floor !
 Yet Love will dream, and Faith will trust,
 (Since He who knows our need is just,)
 That somehow, somewhere, meet we must.
 Alas for him who never sees,
 The stars shine through his cypress trees !
 Who, hopeless, lays his dead away,
 Nor looks to see the breaking day
 Across the mournful marbles play !
 Who hath not learned, in hours of faith,
 The truth to flesh and sense unknown,
 That life is ever lord of Death,
 And Love can never lose its own !”

—*Whittier, Snow Bound.*

Blossom
 days and
 Wedding
 days.

142

In floral life, the blossom-days are the
 wedding days. Behold the beauty and the
 fragrance, the brilliant display, the vary-
 ing dates and costumes, the winged at-
 tendance—the humming birds, the busy
 bees and the gorgeous butterflies; and
 then, there is, also, the honey-dew, am-
 brosial feast. Oh how wonderful, how de-
 lightful is all this!

New Life
 on Earth.

143

I can remember when there was no po-
 tato bug, destructive to the potato plant;
 no boll-weevil, destructive to the cotton
 crop; and we all can remember, when

there was no flu germ, so destructive to human life. We know not, how these new, undesirable creations of life, come to earth; but we do know how life, which benefits and exalts mankind, comes to earth, namely,—it is thought. “As a man thinketh,” so is he. If we think good thoughts, we are good. If we think bad thoughts, we are bad. If we think creatively, we create. If we think destructively, we destroy.

And then, new life, also comes by birth, and always come through the “mother of men,” that precious, sweet, incarnation of love. Thus Christ was born, who, so many people believe to be the Saviour of the World; and so many more do not so regard him. And from the same source—the mother of men, came the Apostles, and all the great men and women, who have lived and died, and all those of the present time, and all those yet to come must enter this world by way of the homemaker, the comforter, the dearest life on earth; and the only inlet for life on earth—that thinks that has the power of thought; and, through thought and action, shapes the destiny of mankind.

The nearest God-like life on earth is human life; and mankind, through

thought, may keep in touch with the Giver of thought; and, by so doing, will do better thinking and enjoy better living. Don't forget, that the best, that comes to earth, comes through the best, that earth can give; and that is woman—the mother of men.

- 144 Reason must be original and creative to be philosophic; and must reveal, or attempt to reveal, the unknown.

True philosophy must make clear the causes of phenomena, or advance plausible theory.

- 145 There is nothing, that man does, which is not subject to criticism; but criticism may be, for or against, favorable or unfavorable.
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- 146 The most variable thing in creation is life.
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My Visit
to the
Great War.

147

The nearest I got to the great world war, was Newport News, Va. I went down there in August, 1918, while the greatest heat-wave known for many years was on, to visit my son, who was a Lieutenant in the army, stationed at Camp Stewart, just prior to his departure for

France. There were a number of camps in this locality, and soldiers were to be seen everywhere, on the streets and in public places; and there was so much saluting by officers and those in lower rank, that I got the habit and was called down.

The bugle call was heard night and morning; and there was great activity both on land and in the spacious harbor of Chesapeake Bay. Here, the warships, that were anchored off shore, awaiting the time of embarkation of United States troops, made a profound impression on me. These great floating monsters could, also, be seen maneuvering, from time to time, the on-looker not knowing for what purpose.

Here, I got my first vivid impression of the meaning of camouflage. The stripes, the saw teeth, the confusion and perplexity of light color and design, peculiar markings of the warships, that appeared more like a Japanese puzzle, than like sea-going vessels, showed how deception is practiced in war; and that things are not what they seem. Of course, camouflage is common in life; and war only accentuates deception, which has been practiced since the human race began.

I visited the officer's quarters, at Camp

Stewart, and took lunch with them; and was impressed with the plain, board tables and benches for seats, the non-breakable, metallic lunch set, which is very compact and very simple. There isn't any luxury in war, either at the mess or elsewhere. It is stern, sober, exact, severe, but spectacular.

There was not a tree in Camp Stewart, not a bit of grass anywhere, only unpainted, plain, board buildings; and a great expanse of bare ground, surrounded by a high board fence to keep the men in and the chickens out. The mid-day sun poured down, hot enough to cook an egg (hardly) and the soldiers were wet with perspiration; and everybody mopped their faces, and there was not enough ice for the camps, hotels and domestic use, as the demand was greater than the supply.

While waiting outside the officers' quarters, I heard some melodious strains, coming from another part of the camp, and my curiosity tempted me to go forward and discover the source of the music; but I had not gone far, before a soldier on guard exclaimed — "You can't pass this gun, sir!" He said nothing about himself,

in fact, the gun was more impressive, and I did not pass it.

I see no joy in a soldier's life. I see nothing in war, over which to glory.

League of Nations.

The Peace of the World.

148

The peace of the world, that is a Utopian dream, much desired, but impossible so long as Governmental powers disregard the Golden Rule; and are always conniving how to get the best of each other; and how to get more territory and more people in their control.

The League of Nations, for peace, must take in all the powers on terms of justice and right; on grounds of common interest; and must be a harmonious body of nations; but what the world war did was to stir up the Hornets Nest of Europe, unsettle nations all over the entire earth, create enormous national debts, and put the financial world on the verge of ruin. In the face of such deplorable world wide conditions, the peace of nations is impossible; and what will probably result is partial league of powers—the strong powers combining against the weak and maintaining peace because of their strength; and, if need be, by force of arms. There were leagues of nations before the World War; and there will be Leagues of Nations fol-

lowing the world war; but this does not make lasting peace. Only an iron hand, by combined powers, will keep and preserve order; when there is so much animosity and dissatisfaction in Turkey, Austria, Germany, Russia and a lot of minor powers, that have been emptied out and more or less exhausted; but which boil inwardly with resentment. The conditions following the world war are vastly worse, than the conditions, that preceded the world war; and the forcing of helpless nations into a compact against their wills, will not be a League of Peace Loving Nations.

It seems strange, that any nation can go into war with unselfish intent, like a Ministering Angel of Mercy, with no territorial desire, with no desire of indemnity, solely for the good of mankind and the peace of the world; and why should such angelic goodness, stoop to earth to soil its wings with the depravity of war?

The only peace, that can follow between man and man, or between nations, is that which believes in mercy, fair dealing, justice, honesty, truth and right—all of a high order—all strictly moral and ethical—all Divine. But how can hatred,

brutality and war be regarded as Divine? How can disease, corruption and sickness, of all sorts, be regarded as Divine?

Wars always have been; and wars will continue throughout all time, unless we get a Heaven on earth; and who believes such blessedness possible? The trouble is generations come and go; and each generation starts life afresh, with no experience, unlearned and ignorant; and with more or less human depravity, due to the animal instinct in man. And then, there is racial differences, climatic, social, religious, political, momentary and governmental differences; and differences, if too divergent, do not make a durable, practical, compact, or league; but an incoherent body, that will soon go to pieces, if formed.

A League of Nations, if comprehensive, is a League of Coercion—the big toads in the puddle, holding the little toad in subjection, because the big, are strong and the little, are weak.

Drama of
Life.

149

What a little part any one man plays in the revolving years, that run on into many thousand centuries, for his days are so soon numbered; and then he is out of the race, in time and place, forever.

The foregoing is a fact well known to us all; but, nevertheless, all of us, who are normal, healthy and happy, dislike to be blotted out—to become extinct, even though we are only one drop in the great, continuous, repeating drama of life. The actors drop out; but the play goes on.

- 150 Did you ever chase a big word through the dictionary? If you did, you ended where you began.
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Those
Sensitive
Persons.

- 151 It's what you think, or do, that makes you happy, or unhappy. Trivial things make some people happy, and trivial things make them unhappy; so these **sensitive persons** worry much, and grieve much over what they consider as slights. Someone has not conformed to their standards of how they should be treated; or passed them by unnoticed, or has done this, that, or the other thing, that has offended them. These human thermometers are always showing changes in temperature and temper; and most of the time, their sky is over-cast and storms threaten. They are the personification of April weather—fickle, changeable, damp and dreary; and the weather changes suddenly; and unexpectedly the blue sky takes

on a somber hue. They cross bridges before they get to them, borrow much trouble, that would never come, if they let it alone; and do and say much, that they are sorry for afterward.

The most charitable we can be, with these peculiar characters, is to say, that they inherited their sordid disposition, or got the habit of wrong thinking. There is so much in this life, that is pleasant and cheerful to think about, why think about the unpleasant and uncheerful things unless it is unavoidable; but turn away from that line of thought, when it comes, as soon as possible, for it's morbid, degrading and makes you miserable, also, those about you.

If healthy, it's so easy to be happy, by thinking of the cheerful things; and by trying to make others happy and cheerful and contented.

The unpleasant things will not enter your soul-mind, if you keep it full of the joy, comforts and good cheer of life; and, when your own life is sunny, you make all about you radiant and cheerful.

It's impossible to be on both sides of a cloud at one and the same time. If you are on the sunny side, you don't see the

clouds, at least, they do not annoy you; but it's easy to have an eclipse and smudge the sunshine in your soul-mind, by letting yourself down to the low level and dark corners of gossip, envy, jealousy, petty grievances, that are largely false, that is, of your own conception; and, then follows nagging and back-biting, and you make yourself the miserable creature that you are. Your life is what your thoughts are. Like begets like.

“Laugh and the world laughs with you,”
If sour, you sour life's cream;
And that, which gladdens heart of youth,
Will keep the soul of age more green.

We get, what we impart of cheer,
You make the thorns, you get the sting;
And, if we find life is severe,
We fail in Love's sweet comforting.

Similar
and
Opposites.

152

If you were asked whether there were more similars, or opposites in Nature, what would you say? I would say more similars; but opposites are always, or most always, found somewhere. And, when you find an opposite, it may be one opposite, or many; but opposites, as a rule, are not as numerous as similars. If opposites preponderated, the similars would be overpowered, blotted out, or so much opposed,

as not to progress in evolution. In life, opposites stimulate and strengthen evolution, if not too numerous and powerful. Hence, similars and opposites appear on the stage of nature, as one of the acts in the Survival of the Fittest; and the similars are most always the fittest, as shown in contest with the opposites.

Opposites play a part in the development of the latent forces in Nature and in man; but the big thing in Nature and in life, is similars.

- 153 There is reverse and opposites in mechanics, in all nature and in life. You can reverse an engine and run it backward; and human life is run backward or forward. Running backward may put you down and out. Running forward is hazardous, but far more safe. "Safety First" is a good motto, in the running of a life, as in the running of a railroad.

Two ways, limbs branch, that's true of growth;
But man must choose, he can't do both.

154

Choosing

Making choice is choosing,
A most important act.
Choosing is refusing,
And that requires tact.

At least, there must be two
To make a choice between;
And it is up to you,
As to a reigning Queen.

Choosing brings decision.
It comes to us each day,
It comes in still, small voice,
It comes in bold display.

A step and we must chose,
Our judgment is at stake;
And, if we err, we lose,
Ah, what strange tracks we make!

We meet dividing ways,
It's up to us to choose,
Oh, for an onward gaze!
To us, that is refused.

Which course will bring success,
And which a sad regret?
It's dark, I must confess,
And I am choosing yet.

Why falter? You must act.
Go bravely on—fear not!
Courage will help each act,
Hope, ponder, cast your lot!

Decision brings relief,
After the die is cast,
It may, also, bring grief;
But sorrow seldom lasts.

Choose wisely, so they say,
But whence comes our wisdom?
Light brings the dawn of day,
Only light brings wisdom.

Choosing, or refusing,
That's life at every turn,
We're making, or losing,
And so we live and learn.

Through knowledge we advance,
We gain a little light;
But still we must take chance
In future's starless night.

We do not choose our death,
We do not choose our birth;
But we choose all that's left,
Except what comes, on earth.

Choosing is refusing,
Ah, the unspoken voice!
It's doing, or undoing,
According to our choice.

Acting, ever acting,
We know not what is best,
Choosing, ever choosing,
Until our final rest.

Ah, who can know the end,
When the way is hidden?
We act, and then we mend—
So much comes unbidden.

I knew a man*, that prayed,
In making up his mind;
And then, the choice he made
Was regarded Divine.

Oh, pilgrim of the night!
Treading through earth's span,
I trust you'll have some light,
Enough to see God's hand.

*The author's father—Hon. George Graham Decker. The prefix to his name came when he was elected to the New York State Legislature. Father prayed daily. Took all his troubles to the Lord and made an honest endeavor to live a conscientious life. There was no question about his sincerity and religious faith.

Dreams are so enchanting,
They set the mind arranting,
On all things worth the granting.

The optimistic dream,
Is like a radiant beam,
Where flowers bloom unseen.

Our life, without a dream,
Like garment, without seam,
Is lean, yea, very lean.

Dream is inspiration,
It wakes imagination,
And leads to exultation.

Dreamland is ever young,
It's full of songs unsung,
And love and hope begun;

The castles built in air,
The flitting fairies, fair,
Are not all bubbles bare;

But parables of seeds;
The beginning of great deeds;
Forces moulded to our needs.

Oh sweet, happy dreamland!
In step, with music of thy band,
We mount the sinking sand.

The Unspoken Language

There is an unspoken language,
Known all over the earth,
By the cultured and the savage—
Long unknown after birth.

But when our latent powers wake,
When maiden beauty dawns,
When young men linger at the gate,
For that dear, not a faun—

When clear eyes speak, as no one can,
And faces redder glow,
Then you begin to understand
The love you did not know.

And this unspoken language speaks,
In thoughts and deeds and sighs.
It lifts your soul to lofty peaks,
Or darken the blue skies.

It stirs, as nothing else will stir,
The inmost heart of man.
Your course in life, it oft may swerve,
Perhaps, to distant land.

Ah, who can tell, what may befall
Those who, speak not a word;
But feel the tug, that pulls us all,
When love, true love is heard?

Turn to the past, oh no, it's cast
Eternal as the hills.

We mould each day, life's plastic
clay—

We mould, for good, or ill.

When down and out, don't sit and
pout,

Life is too short, at best;

But make a drive, go in to thrive,

Work with a will and zest.

Take up Life's thread and weave
your web,

Some fail to act, 'tis true;

But those, who plan, they understand,

That they must put it through.

In every age of life is staged

A moving picture show.

Some play it well, some find a hell,*

So little do we know.

* To some lives come losses of all sorts, poverty, heavy burdens, severe trials, illness, betrayal, deep sorrow, etc. This is hell on earth. We recognize no other hell.

It's better to have loved and lost,
Than never to have loved at all.
It's better to bemoan your loss,
Than have no love joys to recall.

Some birds, that mate, then, soon
parted,
Will never sing again, but die.
The pangs of the broken hearted,
Ah, those who feel, can not deny!

But love is earnest, love is deep,
It moulds the life of flesh and blood,
It cheers the soul, or makes us weep,
It forces life to high tide's flood;

And all we feel and all we do,
When full orb'd love knocks at our
door,
We welcome, as glad tidings new;
And tread with joy the floral floor—

Where bees get honey, birds do sing,
For earth is heaven, life is spring,
When Love puts on the wedding ring;
And marriage doth its Eden bring.

The White Cross

Out of the battle gore,
There came a cross of white;
And this same cross, it bore
Man-form of radiant light.

Though dead, it came to life,
Its gaze was far away.
He said—enough of strife,
It's time all men should pray.

I live and always live,
I stand for peace on earth,
It's love, not hate, I give,
Oh man, how blind from birth!

In war we crucify
The best, that life can give.
Hear the dead millions cry—
Enough of carnage, live!—

Not like mad dogs, that bite,
With hatred in your heart;
But like men, doing right,
For love of truth and art.

“Peace on earth,” I bring,
That is the light I shed.
Let men rejoice and sing—
My cross is white, not red.

“Good will to men,” I bring,
With love and reason crowned.
Oh brothers, why not sing,
And cease to hate and pound?

“I came to save the lost,”
To give you truth and light,
To lead the way across
The darkness of the night.

War rules, by force of arms,
It crushes with its blows,
It kills and spreads alarm,
It wrecks where'er it goes.

Force must be met by force,
That is the war of men;
And war will end, of course,
When justice comes again.

“Light of the World,” gone out,
The cross has turned to red,
War has turned men about,
The Son of God is dead;

And peace can never be,
Until the cross glows white,
Then, through the clouds we see
Christ, and believe he's right.

What Does a Frog Say?

What does a frog say, when he croaks.
Is it a laugh, is it a joke?

Mysterious language, it's true,
Heard in full moon, or night's dark
hue.

It may be note of rejoicing,
Like the cock, that hails the morning;

And it may be he's lonely,
And he croaks, for himself only;

But I guess he's wooing, don't you?
And wooing is love, love for two.

Our Lives are Like the Rainbow

Oh heaven, thou are weeping!
Yet, through thy tears so bright,
Is revealed to mortals

The bow of radiant light.
Oh bow of matchless beauty!
Born of water, sun, and light,
Thy beauty is the richest,
While the clouds are yet in sight.

Our life is like the rainbow,
Full of beauty, light and tears,
Only we have knowledge,
And life is full of fears;
But our life is the richest,
Most beautiful and bright,
When we smile through our tears,
While the cloud is yet in sight.

162

The Moon

The lesser light—the silver moon,
So far away from earth thy home,
Stationed alone in heaven's dome,
We wonder at thy strange cartoon.

And thou dost come in crescent form,
And each night show a fuller growth;
And with thy growth, more light for-
sooth,
Until full orb'd; but pale by morn.

And when thou growest to thy full,
Begin to wane and grow less bright
Until thy rays are lost in night,
And all thy reign of splendor null.

Oh moon, thou dost but typify,
The coming and the going day,
The tide, that comes, then ebbs away,
Unfolding life, that soon must die.

Yet, lovers seek thy radiant smile,
In thy enchantment, glow in heart—
Come nearer, nearer, less apart,
Until they cease love to beguile.

Oh moon, kissed by the sun of day,
If that's the kiss, that makes you
glow,

No wonder lovers learn to know,
That kissing has a warm x-ray.

But, if there was no shining moon,
No scenic beauty in pale light,
Would lovers quit, grow cold at night,
Or woo and coo, and spoon and spoon?

Mother of Mine*

163 Oh mother of mine, I loved you!
When on thy breast I fed.
Thou gavest me such tender care
Rocking my cradle bed.

Oh mother of mine, I loved you!
When as a child I played;
And you took part and cheered my life,
And daily for me prayed.

* Mother was 88 years old on the 23d day of June, 1919. She died on Monday, July 21st, 1919. Her maiden name was Catherine Hasbrouck More. John More, mother's great grandfather, came to America from Scotland. The Deckers came from Holland.

Oh mother of mine, I loved you!
When bumps and trouble came;
And when the Doctor called me ill,
Your comfort soothed my pain.

Oh mother of mine, I loved you!
When helping with my books,
Rejoicing, when I won reward,
If not, those troubled looks.

And all through life, Oh mother dear!
Thou has been true to me—
In manhood's struggles, when in doubt,
And in prosperity.

Oh mother love, that changes not!
That watches through the years,
That cheers and comforts, strengthens
hope,
And weeps when we're in tears.

And when they told me thou wert dead,
Great sadness filled my heart.
Mother, that precious life gone out,
Of which I am a part.

I had been long regaining health,
When death knocked at thy door;
And so I did not see thy bier—
I saw thy face no more;

But that dear face in memory dwells.

Love has no death, I know;
And when I too am laid at rest,
Where thou art, I will go.

Visionary People.

164 A visionary person is one who sees a thing before it's born. That is foresight. An inventor has foresight, so has a poet; but a poet looks both ways—fore and aft, and he is not as practical as an inventor, but has much more liberty, or license, and deals with the unreal, as well as the real; while the inventor must make his vision realistic and practical, or lose his reputation. Visionary people, if they bring to earth what they see in the clouds, or elsewhere; and it's good and useful, are benefactors of the human race. We all have hindsight, that is common; but foresight and vision of a high order, are uncommon; and such attainments enrich the world and promote prosperity.

165 Men are Measured by Their Vision

Behold, mountains round about us,
Great walls, that shut us in,
Sky-lines we see, but what's beyond?
Oh scale the peaks, begin!

If you're content to pitch your tent
With walls on every side,
Then don't lament your confinement,
If you've not far to ride.

Don't hamper thought and stay its wings,
Like birds within the cage.
Ah liberty is sweeter far
Then self-imposed bondage!

By their vision, men are measured.
If short, they go not far.
If broad, they have faith and courage,
And pass obstruction's bar.

Lofty the vision Moses had—
Freedom of Israel;
And Field, Atlantic Ocean spanned
With lines elec-trical.

Be bold, fear not, decide with care!
Then falter not, but go
With the vision and decision,
Courage triumphant know.

INDEX

	Page	No.
Introduction.....	1 to 6	
Journey—The Greater and The Lesser.....	18 to 48	64
World—The Other, Immortality.....	107 to 161	141

MINOR TOPICS

Abundance is Found.....	55	90
Billy Sunday and The Church.....	72 to 76	112
Blossom Days and Wedding Days.....	161	142
Bolshevism.....	93	136
Bread Requires Three Lives.....	51	79
Conformers and Reformers.....	50	75
Death For Life.....	58	98
Debts, The Chief Cause of Panics.....	93 to 96	137
Drama In The Church.....	77 to 83	113
Fashion.....	18	61
Faith Cures.....	58 to 64	99
Finance.....	15	57
Foundations, Ultimate, Do Not Exist.....	56	91
Government For the People and By the People.....	96 to 106	138
Going it Alone—Joseph, Lincoln and Washington.....	69	106
Great and The Near Great.....	52	82
Golden Rule Week.....	85 to 88	119
Habits.....	64 to 66	100
Ignorance, Greatness of Our, We Know and We Don't Know.....	53	85
Instinct, Were it not for, We would All be Good.....	50	77
Instinct of Man.....	53	86
Know Thyself.....	55	89
Life.....	12	43
Life, Visible and Invisible.....	54	87
Life, New On Earth.....	161	143
Life, Drama Of.....	168	149
Love, Mad.....	69 to 72	108
Love, Without Duality, No.....	48	65
Love Requires No Instruction.....	51	81
Love, Who Can Define It?.....	69	107
Light, Influence Of.....	56	93
Lincoln, Abraham.....	48	68
Laugh and Show Your Skeleton.....	17	59
Ladies, Young—Advice to with a Cold.....	52	83
League of Nations, The Peace of the World.....	166 to 168	148
Miracles, Myths and Mysteries.....	84	118
My Visit To The Great War.....	163 to 166	147
Modesty.....	66 to 68	101
Money.....	13	48
Physician Dies, Loss is Great.....	89 to 91	126
Persistency.....	15	56
Persons—Those Sensitive.....	169 to 171	151
Sensitive People.....	169	151
Shave, or Be Like A Goat.....	17	58

MINOR TOPICS—Continued

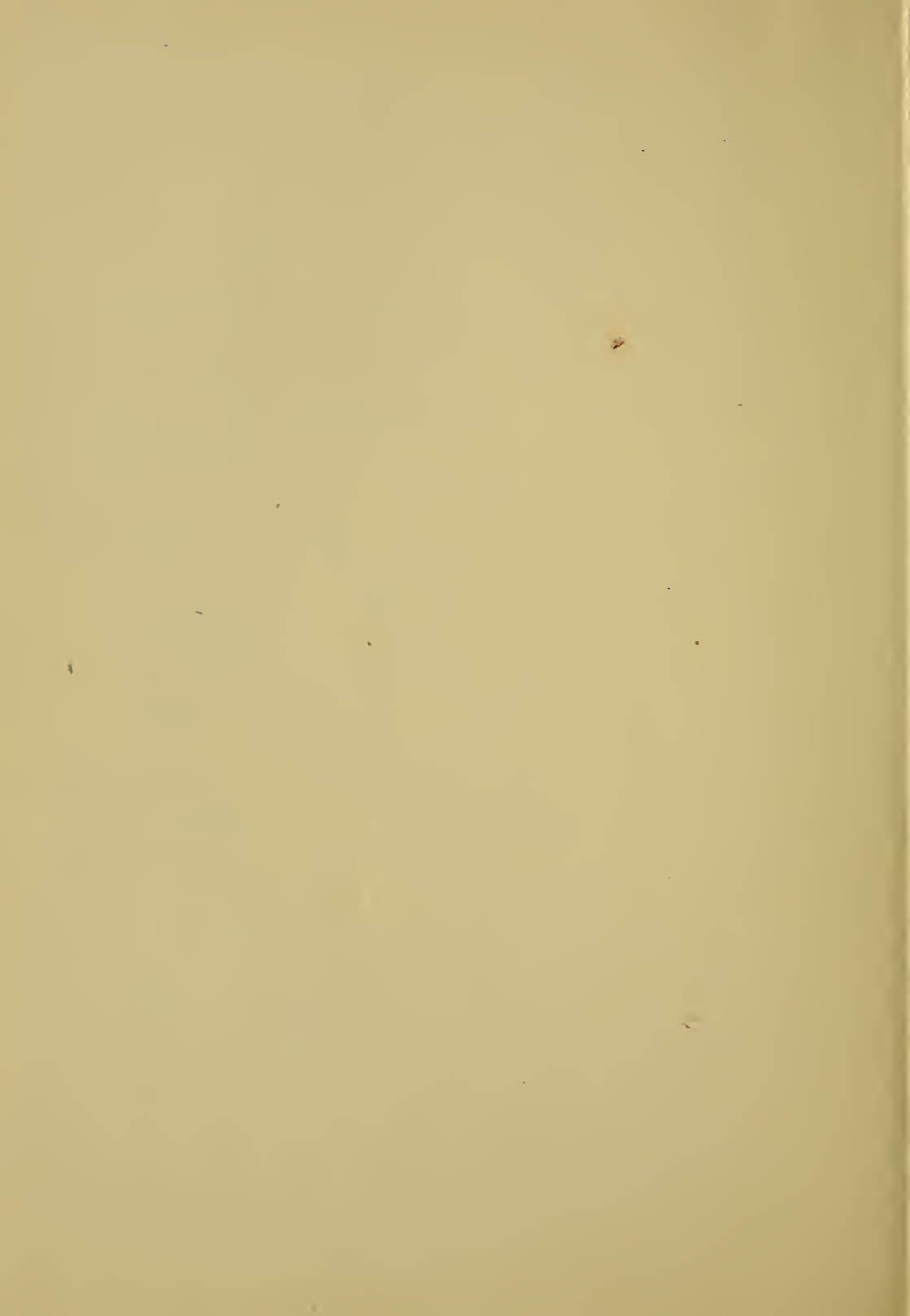
	Page	No.
See, We Don't and We Do.....	106	139
Similar and Opposites.....	171	152
Spirits—Dual, Opposite.....	52	84
Soul-Mind of God.....	48	67
Thought and Sleep, Center.....	50	76
Thought Precedes Creation.....	51	80
Uplift.....	14	55
Unknown, How to Find.....	58	95
Visionary People.....	186	164
World War and The Church.....	92	135

	Page	No.
	7 to 12	1 to 42
	12	44 to 47
	13	49-50-52
	14	53-54
	18	60-62-63
	48	66
	49	69 to 74
	51	78
	55	88
	56	92
	58	96 to 97
	68	102 to 105
	72	109 to 111
	83	114-115
	84	116-117
	88	120-121
	89	122 to 125
	91	127 to 128
	92	129 to 134
	107	140
	163	144 to 146
	169	150
	172	153

THOUGHTS—ORIGINAL, TERSELY EXPRESSED, or BRIEFS.

POETRY

	Page	No.
Choosing.....	172	154
Dreamland.....	176	155
Love is Supreme.....	179	158
Men Are Measured By Their Vision.....	186	165
Moon—The.....	183	162
Mother of Mine.....	184	163
Our Lives Are Like The Rainbow.....	182	161
Unspoken Language, The.....	177	156
What Does A Frog Say?.....	182	160
When Down And Out.....	178	157
White Cross, The.....	180	159



100

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